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# Teagasg Críostaiġe Ġeárr

Tarruingṫe ár

# an Teagasg Críostaiġe

tá orduiġṫe ag Cóṁairle Tíoṗṫaṁail Maġ-Núaḋat agus a tá Molta ag an g-Caiṗdéal, ag na h-Árd-Easpogaiḃ, agus ag Easpogaiḃ na h-Eireann le beiṫ in úsáid ḋoiṫṫionn tríd Eaglais na h-Éireann.

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Airdiġṫe ó'n Sacr-Ḃeurla agus clóḋ-ḃuailte le h-uġdarás

Árd-Easpoig Ṫuama.

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Aṫcliaṫ-duiblinne:

M. H. Gill agus a Ṁac,

Sráid Uaṫtarac ui Ḋonnaill.

1901.

# URNUIġTE.

In Ainm an Aṫar, agus an Mhic, agus an Spiorad Naoṁ
Amen

Urnuiġe an Tiġearna.

Ár n-Aṫair, a tá air neiṁ, go naomṫar d'ainm go d-
do ruiġeaċt. Go n-déantar do ṫoil air an talaṁ mar gnió
air neiṁ. Tabair dúinn a n-diu ár n-arán laeṫea
agus maiṫ dúinn ár b-riaċa mar ṁaiṫimíd-ne d'ár b-reiċ
naib féin. Agus ná léig rinn i g-caṫuġaḋ. Aċt raor rinn ó
Amén.

Fáilte an Aingil.

Dia do beaṫa, a Mhuire, a tá lán de ġrára; tá an Tiġe
leat; ir beannuiġṫe tu ṫar na ṁnáib: agus ir beannu
toraḋ do ḃronn, Iora. A Naoṁ-Mhuire, a Mháṫair Dé,
orrainn-ne, na reaċaċaiḋ, anoir, agus air uair ár m-
Amén.

Cré na n-Aprtol.

Creidim i n-Dia, an Aṫair Uileċúmaċtaċ, Cruṫuiġṫeoir n
agus talṁan. Agus in Iora Críorṫ, a Aon Mhac-ran, ár
ġearna; a gabaḋ ó'n Spiorad Naoṁ; a geineaḋ ó Mh
Oiġ; d'fulaing fáir faoi Phoint Píoláro, a ceuraḋ, fuair
agus a h-aḋlacaḋ; a ċuaiḋ síor go h-irrionn, a d'éir
tréar lá ó ṁarḃaib; a ċuaiḋ ruar air neaṁ; a tá 'na
air deir Dé, an Aṫar Uileċúmaċtaiġ; ar rin tiocfa
breiṫeaṁnar a ṫabairt air beoḋaib agus air ṁarḃaib. Cr
inr an Spiorad Naoṁ inr an Naoṁ-Eaglair Chato
i g-comaoin na naoṁ, i maiṫeaṁ na b-peacaḋ; in eiréir
g-corp, agus inr an m-beaṫa ſuṫain. Amén.

An Fhaoirdoin Choitċionn.

Aoṁuiġim do Dhia uileċúmaċtaċ, do Naoṁ Mhuire, a tá
na h-Oiġ; do naoṁ Mhiċeál, Ároaingeal; do Naoṁ
Bairde; do na naoṁ-Aprtolaib, Peadar agus
agus do na naoṁaib uile, gur peacuiġ mé go ró
le rmuaineaḋ, le briaṫar, agus le gníoṁ, tré mo ċoir
tré mo ċoir féin, tré mo ṁór-ċoir féin.

Air an áḋbar rin guiḋim Naoṁ Mhuire, a tá riam
h-Oiġ; naoṁ Mhiċeál, Ároaingeal, Naoṁ Eoin Baird

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# PRAYERS.

ı the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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## THE LORD'S PRAYER.

r Father, who art in heaven, hallowed be thy name. Thy lom come; Thy will be done on earth as it is in heaven. Give ıis day our daily bread; and forgive us our trespasses, as we ve them who trespass against us; and lead us not into tempta- but deliver us from evil. Amen.

## THE ANGELICAL SALUTATION.

il, Mary! full of grace, the Lord is with thee; blessed art among women, and blessed is the fruit of thy womb, Jesus. Mary! Mother of God, pray for us, sinners, now, and at the of our death. Amen.

## THE APOSTLES' CREED.

elieve in God, the Father Almighty, Creator of heaven and and in Jesus Christ, His only Son, our Lord, who was con- l by the Holy Ghost, born of the Virgin Mary; suffered under us Pilate; was crucified, dead, and buried; He descended ell; the third day He rose again from the dead; He ascended ıeaven, and sitteth at the right hand of God, the Father ghty; from thence He shall come to judge the living and the I believe in the Holy Ghost, the Holy Catholic Church, the union of saints, the forgiveness of sins, the resurrection of ıdy, life everlasting. Amen.

## THE CONFITEOR.

onfess to Almighty God, to blessed Mary ever Virgin, to d Michael the Archangel, to blessed John the Baptist, to the ıpostles Peter and Paul, and to all the Saints, that I have exceedingly in thought, word, and deed, through my fault, gh my fault, through my most grievous fault.

refore I beseech the blessed Mary ever Virgin, the blessed el the Archangel, the blessed John the Baptist, the holy

naoṁ Aṗṫoil, Peadar agus Pól, agus na naoṁ uile guiḋe air mo ṗon ċum ár d-Tiġearna Dé.

Go d-tugaiḋ Dia uileċúmaċtaċ trócaire ḋam, go maiṫiḋ se mo ṗeacaiḋ ḋam, agus go d-tugaiḋ se reilḃ ḋam air an m-beaṫa maṗṫanaċ. Amén.

Go d-tugaiḋ an Tíġearna Uile-ċumaċtaċ agus Uile-ṫrócaireaċ ṗárdún, abrolóid, agus maiṫeamnas dam in mo ṗeacaiḋiḃ go h-iomlán. Amén.

Urnuiġṫe loġa.

A Iosa, Mhuire, agus Ioseph, ofrálaim mo ċroiḋe agus m'anam daoiḃ.

A Iosa, Mhuire, agus Ioseph, cabairiḋ ċugam air uair mo ḃáis.

A Iosa, Mhuire, agus Ioseph, tugaiḋ ḋam m'anam a ṫabairt suas i ṫoċċáin liḃ. (loġa 300 lá.)

Guiḋmir.

A Dhia, do ḋeonuiġ, in do ṗorraḋaṁ dólabarṫa, Ioseph beannuiġṫe a ṫoġaḋ le beiṫ in a ċéile aiġ do Mháṫair ro-naoṁṫa, tabair dúinn, aṫċuingimíd ṫu, go m-b'ḟiu sinn a beiṫ againn mar eiseirġiuḋeoir 'sna flaiṫeasaiḃ an te onóramaid air an talaṁ mar ár g-coraṁtóir ir naoṁṫa agus ir cúmaċtaiġe, A ṁaireas agus A ṁaġluiġear le saoġal na saoġal. Amén.

Altuġaḋ roiṁ béiliġiḃ.

Beannuiġ sinn, a Thíġearna, agus iad so do ṫíoḃlaicṫe a támaoid aig dul a ċaiṫeaṁ ar d' ḟialṁaireaċd, tré Chríost ár d-Tíġearna. Amén.

Buiḋeaċas tar éis béileaḋ.

Air son do ṫíoḃlaicṫeaḋ uile, beirimíd buiḋeaċas Duit A Dhia Uileċumaċtaiġ, A ṁaireas agus A ṁaġluiġear le saoġal na saoġal. Amen.

I ríoṫċáin go g-cóṁnuiġid anamna na b-ríréan, tré ṫrócaire Dé. Amen.

Urnuiġṫe le ráḋ roiṁ Teagarg Críosdaiġe a ṁúnaḋ.

Tar, a Sriosaid naoiṁ, aṫ-líon croiḋṫe na d-ríréan agus lar ionnta teine do ġráḋa.

Rainnín. Cuir uait do Sriosaid agus cruṫóċas iad.

Fheagra. Agus déanfaid tú aġaid na talṁan d' aṫnuaġaḋ.

Urnuiġe.

A Thíġearna Dia na fialṁaireaċda agus na trócaire do-ċuimriġṫe aṫċuingimíd ṫu a ṫabairt dúinn grára a beiṫ i g-cóṁnuiḋe faoi ṫriúr agus i ríolár do Sriosaid Beannuiġṫe: tré Iosa Críost ár d-Tíġearna. Amén.

Aṫċuingimíd ṫu a Tíġearna, ar n-gníoṁarṫa do ṫreorugaḋ le do neuṁġaeṫaiḃ, agus iad so ċur air aġaid le do ċúngnaṁ ionnur go d-cionnrgnoċaḋ ár n-uile urnaiġe, teagarg, agus obair eile uaitse i g-cóṁnuiḋe agus gur ṫríotra cuirfear bail orṫa tré Chríost ár d-Tíġearna. Amén.

Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of my sins. Amen.

## INDULGENCED PRAYERS.

*Jesus, Mary, and Joseph, I offer you my heart and soul.*

*Jesus, Mary, and Joseph, assist me in my last agony.*

*Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.* (300 *days' Indulgence.*)

*Let us Pray.*

*O God! who in Thine ineffable Providence didst vouchsafe to choose Blessed Joseph to be the Spouse of thy Most Holy Mother, grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom we venerate as our holy and most powerful protector; who livest and reignest, world without end. Amen.*

## GRACE BEFORE MEALS.

Bless us, O Lord, and these Thy gifts which of Thy bounty we are about to receive, through Christ our Lord. Amen.

## GRACE AFTER MEALS.

We give Thee thanks, O Almighty God, for all Thy benefits: who livest and reignest, world without end. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace.

## PRAYERS TO BE SAID PREVIOUS TO TEACHING CATHECHISM.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Anth.* Come, O Holy Ghost, replenish the hearts of Thy faithful, and enkindle in them the fire of Thy love.

*V.* Send forth Thy spirit, and they shall be created.

*R.* And Thou shalt renew the face of the earth.

*Prayer.*

O Lord God of infinite bounty and mercy, grant us, we beseech Thee, the grace to be always directed and comforted by Thy Holy Spirit, through Jesus Christ our Lord. Amen.

Direct, we beseech Thee, O Lord, our actions by Thy inspirations, and carry them on by Thy assistance; that every prayer, instruction, and other work of ours may begin always from Thee, and by Thee be happily ended, through Christ our Lord. Amen.

Urnaiġe d'éir Teagarg Críostaiġe a ṁúnaḋ.

Aṫċuingiṁíd ṫu, a Ṫíġearna, tabair dúinn cúnġnaṁ do ġnáṫa, ionnur le do ċabair-ri, go g-coiṁlíonṫamaoir go h-iomlán gaċ nío a d'ḟoillriġ sé do ṫeagarg ir cóir a ḋéanaḋ: tré Iosa Chríost ár d-Tíġearna. Amén.

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## Gníoṁarṫa

Croiḋeḃruġaiḋ, Creidiṁ, Dóċċair, agus Caṫċanaċta.

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Urnuiġe roiṁ na Gníoṁarṫaiḃ.

A Dhia ḟíorṗuiḋe, uileċúṁaċtaiġ, tabair dúinn bréir creidiṁ, dóċċair, agus gráḋa; agus ċum go b-faġamaoir toraḋ do naoṁ-ġeallaṁna, tabair dúinn gráṫ ċum d'aiċeanta do ġnáḋuġaḋ agus do ċóṁlíonaḋ: tré Iosa Críost ár d-Tíġearna. Amén.

Gníoṁ Croiḋeḃruġaiḋ.

A Dhia, tá doilġíos croiḋe orm fa ḟearg do ċur ort; agus tá fuaṫ ḟíṗinneaċ agam do mo ṗeacaiḋib ór cionn gaċ uile uilc, de bríġ go b-fuil riaḋ míoṫaiṫneaṁaċ in do láċair-ṫe, a Dhia, a ṫuilleas mo ġráḋ go h-iomlán, ve ṫaoib do ṁaiṫeasa ḋóċoiṁriġṫe: agus tá rún díongbálta agam, le congnaḋ do naoṁ-ġráṫa, gan ḟearg do ċur ort arís go bráṫ.

Gníoṁ Geárr Croiḋe-bruġaiḋ.

O mo Dhia tá doilġíos croiḋe orm faoi mo ṗeacaiḋib, tá fuaṫ agam dóib de bríġ go g-cuireann riaḋ ḟearg Ort-sa a tá ċoṁ maiṫ rin, agus ta rún díongbálta agam le congnaḋ do naoṁ-ġráṫa gan peacaḋ a ḋéanaḋ arís go bráṫ.

Gníoṁ Creidiṁ.

A Dhia, creidim go díongbálta gur aon Dia aṁáin ṫu. Cruṫuiġṫeoir agus árd-Tíġearna neiṁe agus talṁan, go b-fuil do ṁaiṫeas agus do ċúṁaċt dóċoiṁriġṫe. Creidim go díongbálta go b-fuil ionnat-sa, an t-Aon Dia aṁáin, trí ṗearsanna diaḋa eidir-ḋealuiġṫe agus cóiṁionann in gaċ uile nid, an t-Aṫair agus an Mac, agus an Spiorad Naoṁ. Creidim go díongbálta gur ġlac Dia an Mac, an daṗa ṗearsa de'n Trionóid ró naoṁ-ṫa, colann daonna; gur ġabaḋ é'n Spiorad Naoṁ é, gur nugaḋ é ó'n Maiġdean Muiré; gur ḟulaing sé páir, agus go b-fuair sé báṗ air an g-croiċ le rinn-ne d'ḟuargailt agus do ġlánuġaḋ; gur éirġ se an tsear lá ó marḃaib; go n-deaċaid se suas air neaṁ; go d-ciocraiḋ é'n n-deiseaḋ an t-raoġail ċum breiṫeaṁnas do ṫabairt air an g-cineaḋ daonna; go d-tabairṫaiḋ sé aoibneas ríoṗuiḋe (mar luaċraoṫair) do na deaġ-ḋaoiṁib agus go d-teilġfiḋ sé na droċ-ḋaoine go piantaib ríorṗuiḋe ifrinn. Creidim iad so, agus gaċ nid eile a ċraoḃrġaoileas an Naoṁ-Eaglais Chatoiliceaċ Róṁánaċ dúinn, de bríġ gur tura, a Dhia, an ṗhíṗinne do-ṁeallta d'ḟoillriġ iad, agus gur ġníoṁuiġ tu dúinn éirteaċt leis an Eaglais, mar is í tun agus

### PRAYER AFTER TEACHING CATECHISM.

Grant us, we beseech Thee, O Lord, the help of Thy grace, that what by Thy instructions we know is to be done, by Thy assistance we may perfectly accomplish, through Jesus Christ our Lord Amen.

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## ACTS OF CONTRITION, FAITH, HOPE, AND CHARITY.

*Let us Pray.*

O Almighty and Eternal God, grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what Thou hast promised, make us to love and practise what Thou commandest, through Jesus Christ our Lord. Amen.

*An Act of Contrition.*

O my God! I am heartily sorry for having offended Thee, and I detest my sins above every other evil, because they displease Thee, my God, who for Thy infinite goodness art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee, and to amend my life.

*Short Act of Contrition.*

O my God, I am heartily sorry for my sins, and I detest them because they offend Thee, who art so good, and I firmly resolve, with the help of Thy holy grace, never again to commit sin.

*An Act of Faith.*

O my God! I firmly believe that Thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great and infinitely good. I firmly believe that in Thee, one only God, there are three Divine Persons, really distinct, and equal in all things—the Father, and the Son, and the Holy Ghost. I firmly believe that God the Son, the second person of the Most Holy Trinity, became man; that He was conceived by the Holy Ghost and was born of the Virgin Mary; that He suffered and died on a cross to redeem and save us; that He arose the third day from the dead; that He ascended into heaven; that He will come at the end of the world to judge mankind; that He will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these and all other articles which the Holy Roman Catholic Church proposes to our belief, because Thou, my God, the Infallible Truth hast revealed them; and Thou hast commanded us to hear the Church, which is the pillar and the

uaiċne na ḟiṙinne i. Inṙ an g-creideaṁ ro tá ṗún daingean agam, le congnaḋ do naoṁ-ġṙáṙa, mo beaċa ċaiċeaḋ agur báṙ o'ḟaġail.

Gníoṁ Doċċaiṙ.

A Dhia, a ġeall go tṙócaiṙeaċ gaċ taḃaṙṫaṙ, agur ṙóṙ flaiṫeaṙ féin tṙé Iora Cṙíoṙt do'n dream a ċóiṁlíonaṙ d'aiṫeanta; le muiniġin aṙ do ṁóṙ-ċúṁaċt, do ṁóṙ-ṁaiṫeaṙ agur do ṁóṙ-ṫṙócaiṙe agur do ġeallaṁnaiḃ naoṁṫa a ċóiṁlíonaṙ tu a g-cóṁnuiġe go ḟiṙinneaċ; tá doċċaṙ láiṙ agam go d-taḃaṙṙaiḋ tu maiṫeaṁnaṙ mo ḟeacaḋ uile ḋam, ġṙáṙa aiṙ an t-raoġal ro ċum do ḟeiṙḃíṙe a ḋéanaḋ go dúṫṙaċtaċ le déanaḋ na n-deaġ-oibṙeaċaḋ d'óṙduiġ tu, agur a tá ṗún agam leo' ċongnaḋ-ṙa a g-coiṁlíonaḋ; agur aoiḃneaṙ ṙíoṙṙuiḋe aiṙ an t-raoġal eile: tṙé mo Thiġearna agur mo Shlánuiġṫeoiṙ Iora Cṙíoṙt.

Gníoṁ Caṙṫanaċta.

A Dhia, ġṙáḋuiġim tu le mo ċṙoiḋe, agur lem' anam go h-iomlán, agur óṙ cionn gaċ uile niḋ, de ḃṙiġ go b-ḟuil tu ṁaiṫ agur ṁo-iomlán agur go d-tuilleann tu mo ġṙáḋ go h-uile: agur aiṙ do ḟonṙa, tá ġṙáḋ agam aiṙ mo ċóṁuṙṙain maṙ oṙm féin. Taḃaiṙ dam aṙ uċt do tṙócaiṙe, a Dhia, tan éiṙ do ġṙáḋuiġṫe ann ro aiṙ an talaṁ, go ngṙáḋóċainn agur go realḃóċainn tu go ṙíoṙuiḋe i b-flaiṫeaṙ. Amén.

Aingeal an Tiġearna.

R. D'ḟoillṙiġ Aingeal an Tiġearna do Mhuiṙe:

ṙ. Agur do ġaḃ ṙi ó'n Spiorad Naoṁ.

Dia do beaċa, a Mhuiṙe, &c.

R. Feuċ beanóġlaċ an Tiġearna:

ṙ. go n-déanṫaṙ liom-ṙa do ṙéiṙ d'ḟocail.

Dia do beaċa, a Mhuiṙe, &c.

R. Agur ṙiġneaḋ ḟeoil de 'n Dhṙiaċaṙ:

ṙ. Agur do ċóṁnuiġ Sé eaḋṙainn.

Dia do beaċa, a Mhuiṙe, &c.

R. Guiḋ oṙṙainn, a Naoṁ-Mháċaiṙ De.

ṙ. Ionnoṙ go m-b'ḟiu ṙinn ċum ġeallaṁna Ċṙíoṙt d'ḟáġail Amen

Guiḋmíṙ

Dóiṙt anuaṙ, a Thiġearna, imṙiġmíḋ oṙt, do ġṙáṙa in áṙ g-cṙoiḋeaċaiḃ, ionnoṙ ṙeiṙ maṙ ṙuaṙamaṙ ṙíoṙ Ionċolnuiġṫe Cṙíoṙt do ṁic tṙe ċeaċtaṙaċt an Aingil go d-tiocṙamaoiṙ tṙé n-a ṗáiṙ agur a ċṙoiṙ go glóiṙ a eiṙéiṙġe; tṙéṙ an g-Cṙíoṙt céadna, áṙ d-Tiġearna. Amen.

R. Go g-cóṁnuiġiḋ congnaḋ Dé againn do ġnáċ.

ṙ. Amén.

R. Agur go b-ḟaġaiḋ anama na b-ṙíṙeun do ċuaiḋ ṙoṁainn ṙuaiṁneaṙ i ṙíoċċáin tṙé ċṙócaiṙe Dé.

ṙ. Amén.

ground of truth. In this faith I am firmly resolved, by Thy holy grace, to live and die (Matt. xviii. 17; 1 Tim. iii. 15).

*An Act of Hope.*

O my God! who hast graciously promised every blessing, even heaven itself, through Jesus Christ to those who keep Thy commandments; relying on Thy infinite power, goodness, and mercy, and on Thy sacred promises, to which Thou art always faithful, I confidently hope to obtain pardon of all my sins, grace to serve Thee faithfully in this life by doing the good works Thou hast commanded, and which, with Thy assistance, I now purpose to perform, and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

*An Act of Charity.*

O my God! I love Thee with my whole heart and soul, and above all things because Thou art infinitely good and perfect, and most worthy of all my love; and for Thy sake, I love my neighbour as myself. Mercifully grant, O my God! that having loved Thee on earth, I may love and enjoy Thee for ever in heaven. Amen.

## THE ANGELUS.

1. The Angel of the Lord declared unto Mary:
   And she conceived of the Holy Ghost.

Hail, Mary! full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary! Mother of God, pray for us, sinners, now, and at the hour of our death. Amen.

2. Behold the handmaid of the Lord:
   Be it done unto me according to Thy word.

Hail Mary and Holy Mary.

3. And the Word was made flesh.
   And dwelt amongst us.

Hail Mary and Holy Mary.
Pray for us, O holy Mother of God.
That we may be made worthy of the promises of Christ.

*Let us Pray.*

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Christ our Lord. Amen.

May the divine assistance always remain with us.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

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# Teagasg Críostaiġe Ġeárr.

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An Cheud Léiġeann.—Dia agus Cruċuġaḋ an Doṁain.

Ceist. Cia ċruċuiġ an doṁan?

Freagra. Ċruċuiġ Dia an doṁan.

C. Cia h-é Dia?

F. 'Sé Dia Cruċuiġṫeoir agus Ár-Tiġearna neime agus talṁan agus ġaċ uile níḋ.

C. Cá ṁeud Dia ann?

F. Ní'l ann aċt aon Dia aṁáin, a ḃéasfar luaċraoṫair do na deaġ-ḋaoiniḃ agus a ḋéanfar díoġaltur air na droċ-ḋaoiniḃ.

C. Cá ṁeud pearsa in Dia?

F. In Dia tá trí pearsanna diaḋa, eidir ḋealuiġṫe agus cóiṁionann, in ġaċ uile níḋ, mar tá, an t-Aṫair, agus an Mac, agus an Spiorad Naoṁ.

C. An Dia an t-Aṫair?

F. Is Dia an t-Aṫair, agus 'Sé an ċeud Pearsa de'n Trionóid Naoṁṫa é.

C. An Dia an Mac?

F. Is Dia an Mac, agus 'Sé an dara Pearsa de'n Trionóid Naoṁṫa é.

C. An Dia an Spiorad Naoṁ?

F. Is Dia an Spiorad Naoṁ agus 'Sé an tríad Pearsa de'n Trionóid Naoṁṫa é.

C. Cad ċialluiġeas an Trionóid Naoṁṫa?

F. Ciallaiġeann an Trionóid Naoṁṫa aon Dia aṁáin, i d-trí b-Pearsannaiḃ diaḋa.

C. An trí Déiṫe na trí Pearsanna?

THE

# SHORT CATECHISM.

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## LESSON I.—*On God and the Creation of the World.*

QUESTION. Who made the world?

ANSWER. God made the world.

Q. Who is God?

A. God is the Creator and Sovereign Lord of heaven and earth and of all things.

Q. How many Gods are there?

A. There is but one God, who will reward the good and punish the wicked.

Q. How many persons are there in God?

A. In God there are three Divine Persons, really distinct and equal in all things: the Father, the Son, and the Holy Ghost.

Q. Is the Father God?

A. The Father is God, and the first person of the Blessed Trinity.

Q. Is the Son God?

A. The Son is God, and the second person of the Blessed Trinity.

Q. Is the Holy Ghost God?

A. The Holy Ghost is God, and the third person of the Blessed Trinity.

Q. What means the Blessed Trinity?

A. The Blessed Trinity means one God in three Divine Persons.

Q. Are the three Divine Persons three Gods?

F. Inis na trí Pearsannaibh Diadha, a tá gan tús gan deire, ní'l acht aon Dia amháin, de bhrígh nach b-fuil acu acht an t-aon nádúir chéadna dhiadha.

An Dara Léigeann.—Ionchoilnughadh.

C. Ar ghlac ceann de na Pearsannaibh diadha colann daonna?

F. Do ghlac Dia an Mac an dara Pearsa diadha colann daonna.

C. Cia 'n módh ar ghlac Dia an Mac colann daonna?

F. Do ghlac Dia an Mac colann daonna aig gabháil coirp agus anama mar tá againne i m-bhroinn ghlé na Maighdine Muire, le cúmhacht agus le h-oibhriughadh an Spiorraid Naomh.

C. Cad is ainm do Dhia an Mac a ghlac colann daonna?

F. Air Dia an Mac a ghlac colann daonna tugtar Íosa Críost.

C. Cad chiallaighear na focla Íosa Críost?

F. Ciallaigheann Íosa Slánaightheoir, agus Críost oluighthe, agus deir Naomh Pól gur ceart gach glún a chlaonadh d'ainm Íosa.

C. Ar fhan Íosa Críost 'na Dhia 'nuair a ghlac Sé colann daonna?

F. D'fhan: tá Íosa Críost 'na Dhia i g-cómhnuighe.

C. An raibh Íosa Críost i g-cómhnuighe 'na dhuine?

F. Tá Íosa Críost 'na dhuine ó aimsir a ghabála no a Ionchoilnuighthe amháin.

C. Cad chiallaighear an Ionchoilnughadh?

F. Ciallaigheann Ionchoilnughadh gur ghlac Dia an Mac, an Dara Pearsa de'n Thrionóid ro-Naomhta, colann daonna.

C. Cad é do chéidheamh i d-taobh Íosa Críost?

F. Céidhim go b-fuil Íosa Críost go fíor 'na Dhia agus 'na dhuine.

A. The three Divine Persons are one only God, having but one and the same divine nature, and they are from eternity.

LESSON II.—*On the Incarnation.*

Q. Did one of the Divine Persons become man?

A. God the Son, the second Divine Person, became man.

Q. How did God the Son become man?

A. God the Son became man by taking a body and soul like ours in the chaste womb of the Virgin Mary, *by the power and operation of the Holy Ghost.*

Q. How do you call God the Son made man?

A. God the Son made man is called Jesus Christ.

Q. What is the meaning of the words *Jesus Christ*?

A. *Jesus* signifies Saviour; and *Christ* signifies the anointed; and St. Paul says, that *in the name of Jesus every knee should bend.*

Q. Did Jesus Christ remain God when He became man?

A. Jesus Christ remains always God.

Q. Was Jesus Christ always man?

A. Jesus Christ was man only from the time of His conception or incarnation.

Q. What means the incarnation?

A. The incarnation means, that God the Son, the second person of the Blessed Trinity, *was made man.*

Q. What do you believe Jesus Christ to be?

A. I believe Jesus Christ to be true God and true man.

C. Cad fa'n ġlac Dia an Mac colann daonna?

F. Do ġlac Dia an Mac colann daonna le sinn-ne d'ḟuasgailt agus do ḟaoisid.

C. Cia 'n mód ar ḟuasgail agus ar ḟaor Críost sinn?

F. D' ḟuasgail agus do ḟaor Críost sinn le n-a ḃás agus le n-á ḃás air an g-croiċ.

C. Cia 'n lá ar ġlac Dia an Mac colann daonna?

F. Do ġlac Dia an Mac colann daonna air an g-cúigeaḋ lá ṡiċead de'n Máirta, lá teaċtaireaċda an aingil.

An Tsear Léigeann.—Iora Críost.

C. Cia 'n lá air a sugaḋ Críost ó'n Maigdean Muire?

F. Do sugaḋ Críost Lá Noḋlag i stábla Ḃeitléim.

C. Cá fad ar ṁair Críost air an talaṁ?

F. Do ṁair Críost air an talaṁ timċiol trí bliaḋna deug agus ṡiċe, agus do ċaiṫ Sé a ḃeaṫa go naoṁṫa i m-boċtanas agus i n-anró.

C. Cad ċuige 'r ḟan Críost an fad sin air an talaṁ?

F. Do ṁair Críost an fad sin air an talaṁ le tairbéanaḋ ḋúinn-ne slíġe ċum flaiṫis le n-a ṫeagarg agus a ḋeaġ-ḟompla.

C. Cia 'n mód ar ċríoċnuiġ Críost a ḃeaṫa?

F. Air Aoine an Ċéasta do croċaḋ Críost air bárr Sleiḃe Calḃairé, agus d'eug Sé sparṫa do'n g-croiċ.

C. Cia ṫug breiṫeaṁnas báis ċoṁ míoṫrócaireaċ sin air Ċríost?

F. Ṫug Pointi Pioláid, uaċdarán Róṁánaċ, air iarraiḋ na n-Iudaiḋe, breiṫeaṁnas báis air Ċríost.

Q. Why did God the Son become man?

A. God the Son became man to redeem and save us.

Q. How did Christ redeem and save us?

A. Christ redeemed and saved us by His sufferings and death on the cross.

Q. On what day did God the Son become man?

A. God the Son became man on the twenty-fifth of March, the day of the Annunciation.

## LESSON III.—*On Jesus Christ.*

Q. On what day was Christ born of the Virgin Mary?

A. Christ was born on Christmas Day, in a stable at Bethlehem.

Q. How long did Christ live on earth?

A. Christ lived on earth about thirty-three years, and led a most holy life in poverty and sufferings.

Q. Why did Christ live so long on earth?

A. Christ lived so long upon earth to show us the way to Heaven by His instructions and example.

Q. How did Christ end His life?

A. On Good Friday *Christ was crucified* on Mount Calvary, *and died* nailed to a cross.

Q. Who condemned Christ to so cruel a death?

A. *Pontius Pilate*, the Roman governor, condemned Christ to death at the desire of the Jews.

C. Cia 'n teagarg ir cóir dúinn do ṫarruing ar Páir agus Báp Críost?

F. Ar Páir agus Báp Críost fágmuid eolur air ġráineaṁlaċt an ṗeacaiḋ, air an b-fuaṫ a tá aig Dia do, agus ċoṁ luaċtanaċ agus tá ré ráraḋ a ṫabairt ann.

C. Cá n-deaċaiḋ anam Críost d'éir a Báir?

F. D'éir Báir Críost ċuaiḋ a anam síos go h-irruionn.

C. An n-deaċaiḋ anam Críost síos go h-irruionn na n-deaṁan?

F. Ní go h-irruionn na n-deaṁan do ċuaiḋ anam Críost, aċt go h-áit no stáid sgíṫe air a d-tugṫar Limbo, in ar congbaḋ anamna na naoṁ a d'eug sul ruair Críost bás.

C. Cá raiḃ Corp Críost an rad bí a anam i Limbo?

F. An rad bí anam Críost i Limbo, bí a ċorp 'ran uaiġ.

C. Cia 'n lá d'éirġ Críost ó ṁarbaiḃ?

F. Dóṁnaċ Cárga, an tríar lá d'éir a Báir, d'éirġ Críost ó ṁarbaiḃ, eidir ċorp agus anam, go glóriṁar agus go do-eugṫa.

C. Cá rad d'ṡan Críost air an talaṁ d'éir a Eiréirġe?

F. D'éir a Eiréirġe d'ṡan Críost dá ṡiċid lá air an talaṁ le tairbéanaḋ ríriunne a Eiréirġe, agus le teagarg a ṫabairt d'a Aprtolaiḃ.

C. D'éir a beiṫ dá ṡiċid lá air an talaṁ, cá n-deaċaiḋ Críost?

F. D'éir a beiṫ dá ṡiċid lá air an talaṁ, 'ré sin, Diardaoin Dearga Bála, ċuaiḋ Críost suas eidir ċorp agus anam ó Sliaḃ Olibet go flaiṫear.

C. Cá b-fuil Críost a b-flaiṫear?

F. Tá Críost a b-flaiṫear 'na ṡuiḋe air ḋeir Dé an Aṫar Uileċúṁaċtaiġ.

Q. What lessons do we learn from the sufferings and death of Christ?

A. From the sufferings and death of Christ we learn the enormity of sin, the hatred God bears to it, and the necessity of satisfying for it.

Q. Where did Christ's soul go after His death?

A. After Christ's death His soul *descended into hell.*

Q. Did Christ's soul descend into the hell of the damned?

A. The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the saints who died before Christ were detained.

Q. Where was Christ's body while His soul was in Limbo?

A. When Christ's soul was in Limbo His body was in the sepulchre or grave.

Q. On what day did Christ rise from the dead?

A. On Easter Sunday, the *third day* after His death, *Christ arose* in body and soul, glorious and immortal, *from the dead.*

Q. How long did Christ stay on earth after His resurrection?

A. Christ stayed on earth forty days after His resurrection, to show that He was truly risen from the dead, and to instruct His apostles.

Q. After Christ had remained forty days on earth, where did He go?

A. After forty days, Christ, on Ascension day, *ascended* from Mount Olivet, with His body and soul, *into heaven.*

Q. Where is Christ in heaven?

A. *Christ sits at the right hand of God the Father Almighty*, in heaven.

An Ceathramhadh Léigeann.—An Spiorad Naomh, Cómhartha na Croice, agus an Eaglais.

C. An d-tug Críost geallamhuin áirithe air bith d'a Apstolaibh sul chuaidh Sé suas go flaitheas?

F. Sul chuaidh Sé go flaitheas, gheall Críost d'a Apstolaibh go g-cuirfeadh Sé an Spiorad Naomh, Spiorad na Firinne, le gach uile nithe a mhúnadh dóibh agus le fuireach leó go bráth.

C. Cad chuige do chuir Críost an Spiorad Naomh anuas?

F. Do chuir Críost an Spiorad Naomh anuas le n-a Eaglais a naomhadh, le fólás a thabhairt d'a Apstolaibh, agus le cúrsuighadh leo chum a Shoisgeul, no an Reacht Nuadh, a chraobhsgaoileadh.

C. Cad is ainm do dheisciobhlaibh an Reachta Nuaidh?

F. Tugtar Críostuighthe air dheisciobhlaibh an Reachta Nuaidh.

C. Cia 'n módh a m-beidh fios gur Críostuighthe sinn?

F. Beidh fios gur Críostuighthe sinn leis an m-baisteadh, le aomháil teagaisg Chríst, agus le Cómhartha na Croice.

C. Cia 'n módh a n-déantar Cómhartha na Croice?

F. Déantar Cómhartha na Croice aig cur na láimhe deise air chlár an éadain, ar sin, air íochtar an ochta, ar sin, air an ngualainn chlé agus dheis, aig rádh, in Ainm an Athair, agus an Mhic, agus an Spiorad Naomh. Amen.

C. Cad fá n-déanamuid Cómhartha na Croice?

F. Déanamuid Cómhartha na Croice le Íosa Críost d'impridhe go m-beannochadh agus go g-cosnóchadh Sé sinn tré n-a Chroich agus a Pháis.

C. An cóir dúinn Cómhartha na Croice a gheasrhadh go minic ourainn féin?

F. Is cóir dúinn Cómhartha na Croice a gheasrhadh

LESSON IV.—*On the Holy Ghost. The Sign of the Cross. The Church.*

Q. Did Christ make any special promise to His Apostles before He ascended into heaven?

A. Before He ascended into heaven Christ promised to His Apostles that He would send the *Holy Ghost, the Spirit of truth, to teach them all things, and to abide* with them for ever.

Q. Why did Christ send the Holy Ghost?

A. Christ sent the Holy Ghost to sanctify His Church, to comfort His Apostles, and to enable them to preach His Gospel, or the New Law.

Q. How do you call the followers of the New Law?

A. The followers of the New Law are called Christians.

Q. How are we known to be Christians?

A. We are known to be Christians by being baptised, by professing the doctrine of Christ, and by the sign of the cross.

Q. How is the sign of the cross made?

A. The sign of the cross is made by putting the right hand to the forehead, then under the breast, then to the left and right shoulders, saying: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. Why do we make the sign of the cross?

A. We make the sign of the cross to beg that Jesus Christ, by His cross and passion, may bless and protect us.

Q. Should we frequently make the sign of the cross?

A. We should frequently make the sign of the

go minic orrainn féin, go h-áirigthe in gach cathugadh agus baogal, i o-túr agus i n-deire gach urnuighe acht ir cóir dúinn é a dhéanadh i g-cómhnuidhe le h-aire agus le cráibhteacht mhóir.

C. Cá bh-fuil fíor-Chríostuighte le fágail?

F. Ní'l fíor-Chríostuighte le fágail acht 'ran Eaglais fhírinnigh.

C. Cad ir ainm do'n Eaglais fhírinnigh?

F. Air an Eaglais fhírinnigh tugtar an Eaglais Chatoiliceach Naomhta.

C. An bh-fuil Eaglais fhírinneach air bith eile ann acht an Eaglais Chatoiliceach Naomhta?

F. Mar nach bh-fuil ann acht aon Tighearna, aon Chreidemh, aon Bhaptaidh, aon Dia, agus aon Athair amháin againn uile, ní féidir a beith ann acht aon Eaglais amháin fhírinneach.

C. An bh-fuil d'fhiachaibh orrainn uile a beith 'ran Eaglais fhírinnigh?

F. Tá d'fhiachaibh orrainn uile a beith 'ran Eaglais fhírinnigh, óir ní'l flánughadh le fágail amuigh airte.

C. Cad iad na buntáirtí eile a tá againn 'ran Eaglais fhírinnigh?

F. 'San Eaglais fhírinnigh ór cionn an chreidimh fhírinnigh, tá cumaoin na naomh agus maitheadh na b-peacadh againn.

C. Cad do challuighear maitheadh na b-peacadh?

F. Cialluighean maitheadh na b-peacadh gur fhág Críost aig thréadaighibh na h-Eaglaise cúmhacht peacadh do mhaitheadh.

An Cúigeadh Léighean.—Peacadh agus Purgadóir.

C. Cia 'n díobh peacadh?

F. Is peacadh fhuaineadh, bhiathar, ghníomh, no fhailligh toilteanach air bith i n-aghaidh dhligh Dé.

C. Cia 'n mhéid peacadh na fhíríor?

F. 'Sé peacadh na fhíríor an peacadh a thagar

cross, particularly in all temptations and dangers, and before and after prayer, but we should always make it with great attention and devotion.

Q. Where are true Christians to be found?

A. True Christians are to be found only in the true Church.

Q. How do you call the true Church?

A. The true Church is called the Holy Catholic Church.

Q. Is there any other true Church besides the Holy Catholic Church?

A. As there is but *one Lord, one Faith, one Baptism, one God, and Father of all*, there can be but the one true Church.

Q. Are all obliged to be of the true Church?

A. All are obliged to belong to the true Church, and no one can be saved out of it.

Q. What other advantages have we in the true Church?

A. In the true Church, besides the true faith, we have the communion of saints and the forgiveness of sins.

Q. What means the forgiveness of sins?

A. The forgiveness of sins means, that Christ left to the pastors of His Church the power of *forgiving sins*.

LESSON V.—*On Sin and Purgatory.*

Q. What is sin?

A. Sin is any wilful thought, word, deed, or omission contrary to the law of God.

Q. What is original sin?

A. Original sin is the sin we inherit from our

anuas, mar oighreacht chugainn, ó n-ár g-ceud cearrinfeasraibh agus in ar gcineadh agus ar nuaghadh rinn uile faoi bhuidh Dé.

C. Cia h-iad ár g-ceudh rinrir?

F. Do b' iad Adhamh agus Eubha, an ceudh fear agus an ceudh bean, ár g-ceudh rinrior.

C. Cia 'n níodh peachadh marbtha?

F. Is peachadh marbtha marladh throm air bith i n-aghaidh dhighe Dé.

C. Cad fa a d-tughtar peachadh marbtha air?

F. Tughtar peachadh marbtha air, de bhríghe go marbhann sé an t-anam aigh sgaradh ghrásta Dé fríorbheatha an anama uaidh, agus de bhríghe go d-tughann sé bás agus damnughadh síorruidhe air an anam.

C. Cia 'n níodh peachadh fologhtha?

F. Is peachadh fologhtha marladh níor éadtroime (ná peachadh marbtha) i n-aghaidh dhighe Dé.

C. An sgaiorann peachadh fologhtha ghrásta Dé ó 'n anam, no an d-tuilleann sé damnughadh síorruidhe?

F. Ní sgaiann peachadh fologhtha ghrásta Dé ó anam agus ní tuilleann sé damnughadh síorruidhe, acht gortughighann sé an t-anam aigh fuagradh a ghradha do Dhia agus d'a chlaonadh chum peachadh marbtha do dheanadh.

C. An mí-ádh mór tuitim i b-peachadh mharbtha?

F. Ní'l mí-ádh níor mó 'ná tuitim i b-peachadh mharbtha.

C. Cá d-téidheann an mhuintir a fhágar bás air sraid peachaidh mharbtha?

F. Téidheann an mhuintir fhágar bás air sraid peachaidh mharbtha go h-ifrionn air feadh na síorruidheachta.

C. Cia 'n níodh ifrionn?

F. Is áit pianta síorruidhe ifrionn.

C. Cá d-teidheann an mhuintir nár tug sásadh air son a b-peachadh fologhtha?

first parents, and in which we were conceived and born *children of wrath.*

Q. Who were our first parents?

A. Our first parents were Adam and Eve, the first man and woman.

Q. What is mortal sin?

A. Mortal sin is a grievous offence or transgression against the law of God.

Q. Why is it called mortal?

A. Mortal sin is so called, because it kills the soul by depriving it of its true life, which is sanctifying grace, and because it brings everlasting death and damnation to the soul.

Q. What is venial sin?

A. Venial sin is a less grievous offence or transgression against the law of God.

Q. Does venial sin deprive the soul of sanctifying grace, and deserve everlasting punishment?

A. Venial sin does not deprive the soul of sanctifying grace, or deserve everlasting punishment, but it hurts the soul by lessening its love for God, and disposing it to mortal sin. The Scripture says, *He that contemneth small things shall fall by little and little.*

Q. Is it a great misfortune to fall into mortal sin?

A. To fall into mortal sin is the greatest of all misfortunes.

Q. Where do they go who die in mortal sin?

A. They who die in mortal sin go to hell for all eternity.

Q. What is hell?

A. Hell is the place of eternal torments.

Q. Where do they go who have not done penance for their venial sins

F. Téiṡeann an ṁuintir nár ṫug ráraḋ air ron a b-peacaḋ roloġṫa roiṁ a m-bár, go Purgaḋóir.

C. Cia 'n níṡ Purgaḋóir?

F. Is é 'n níṡ Purgaḋóir áit no ṡtaid pianóir ins an t-raoġal eile in a ḃ-fulaingid air feaḋ tamaill anamna áiriṡṫe, ful téiṡeann siad go flaiṫeas.

C. An féidir roċar a ṫabairt do na h-anamnaiḃ a tá i b-Purgaḋóir le n-ár n-urnuiġṫiḃ agus ár n-deaġ-oibreaċaiḃ eile?

F. Mar is clann Dé agus fór baill na h-Eaglaise, na h-anamna a tá i b-Purgaḋóir, atá siad pannṗáirteaċ i g-cumaoin na naoṁ agus téiṡeann ár n-urnuiġṫe agus ár n-deaġ-oibreaċa eile a roċar ḋóiḃ: mar deir an Sgríḃinn diaḋa gur "naoṁṫa agus gur folláin an smuaineaḋ guide air ron na marḃ ionnas go raorfaide iad ó n-a b-peacaḋaiḃ."

C. Cad ċialluiġeas Cumaoin na Naoṁ?

F. Cialluiġeann Cumaoin na Naoṁ, an cóiṁ-ċeangal a tá idir ballaiḃ na h-Eaglaise Fíriṁniġe air an talaṁ agus na naoṁaiḃ air neaṁ agus na h-anamnaiḃ a tá aig fulaing i b-Purgaḋóir.

C. Cia na buntáisti a ṫig ó Ċumaoin na Naoṁ?

F. Tré Ċumaoin na Naoṁ tugann na síréin air an talaṁ congnaṁ d' a ċéile le n-a n-urnuiġṫiḃ agus a n-deaġ-oibreaċaiḃ, agus fáġann siad caḃair ó eidir-ġuide na naoṁ air neaṁ; agus tugann na síréin air an talaṁ agus na naoṁ air neaṁ caḃair do na h-anamnaiḃ atá i b-Purgaḋóir.

C. An leor ċum ár slánuiġṫe a ḃeiṫ 'nár m-baillib na h-Eaglaise Fíriṁniġe?

F. Ní leor ċum ár slánuiġṫe a ḃeiṫ 'nár

A. They who die without doing penance for their venial sins go to purgatory.

Q. What is purgatory?

A. Purgatory is a place or state of punishment in the next life where some souls suffer for a time before they go to heaven.

Q. Can the souls in purgatory be relieved by our prayers and other good works?

A. As the souls in purgatory are children of God, and still members of the Church, they share in the communion of saints, and are relieved by our prayers and other good works; for the Scripture says, *It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins.*

Q. What does the communion of saints mean?

A. The communion of saints is the union that exists between the members of the true Church on earth with each other, and with the blessed in heaven, and the suffering souls in purgatory.

Q. What benefits follow from the communion of saints?

A. Through the communion of saints the faithful on earth assist each other by their prayers and good works, and are aided by the intercession of the saints in heaven; whilst both the saints in heaven and the faithful on earth help the souls in purgatory.

Q. Is it sufficient for salvation to be members of the true Church?

A. It is not sufficient for salvation to be

m-baillíb na h-Easlaire Fíuinnighe; os a ciosnn sin caithíomíd an mhaith a dheanadh agus an t-olc a seachaint

C. Cia 'n mhaith is eigean dam a dhéanadh leis an m-beatha mhaithannaigh a ghnóthughadh?

F. Má's maith leat, deis Críost, an beatha mhaithannach a ghnóthughadh cóimhlíon na h-aithenta.

C. Cia h-iad na h-aithenta is ceart dam a chóimhlíonadh?

F. Is ceart dam deich n-aithenta Dhé a chóimhlíonadh.

An Seisead Léigheann.—Aithenta Dhé agus na h-Easlaire.

C. Abair deich n-aithenta Dhé.

F. So iad aithenta Dhé:—

1. Is Mise an Tighearna do Dhia, ní bheidh déithe cóimhgheacha agad in mo láthair-se.
2. Na tabair ainm an Tighearna do Dhia gan fáth.
3. Cuimhnigh an t-Saoire do naomhadh.
4. Tabair do d'athair agus do d'mháthair onóir.
5. Na déan marbhadh.
6. Na déan dúir.
7. Na déan goid.
8. Na tabair fiadhnuise cam i n-aghaidh do chómharsan.
9. Na santuigh bean do chómharsan.
10. Na santuigh cuid do chómharsan.

C. An b-fuil fé fiachtanach na h-aithenta uile agus gach ceann aca a chóimhlíonadh?

F. Tá fé fiachtanach gach ceann de na h-aithentaibh a chóimhlíonadh: óir deis an Sgríbhin Dhiadha, "An te a bhíseas aon aithne amháin, peacuigheann sé i n-aghaidh na n-aithentadh uile."

C. Cheud é an níodh mionna?

F. Is mionna Dhia a thabhairt i b-fiadhnuise gus

members of the true Church; *we must avoid evil and do good.*

Q. *What good shall I do that I may have life everlasting?*

A. *If thou wilt enter into life,* says Christ, *keep the commandments.*

Q. What commandments am I to keep?

A. I am to keep the Ten Commandments of God.

LESSON VI.—*On the Commandments of God and the Church.*

Q. Say the Ten Commandments of God.

A. The Ten Commandments of God are:—

1. I am the Lord thy God; thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honour thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods.

Q. Is it necessary to keep all and every one of the Ten Commandments?

A. It is necessary to keep every one of the Ten Commandments; for the Scripture says, *Whosoever shall offend in one shall become guilty of all.*

Q. What is an oath?

A. An oath is the calling God to witness that

fíor an nuo a deirteas, nó go n-déanfas an nuo a gealltas.

C. Cia 'n níd mionna éitigh?

F. Is mionna éitigh, mionna dlisteanach a bhfeadh, no mionna breugach a tabairt.

C. An peacadh trom mionna éitigh?

F. Is peacadh an-trom mionna éitigh.

C. Cia 'n mód is féidir na h-aitheanta d'aithghiorrughadh?

F. Is féidir na deich n-aitheanta d'aithghiorrughadh faoi 'n dá fhríomhaithne so—dá aithne mórsa na cartanachta: 'sé sin, grádhóchaidh tú an Tighearna do Dia le do chroidhe, agus le d'anam, agus le do neart, agus le d'inntinn, go h-iomlán; agus grádhochaidh tú do chómharsa mar tú féin. "Déan amhlaidh agus beidh an beatha mhaithannach agad."

C. Cia h-é mo chómharsa?

F. Is cómharsa dham an cine daonna go h-iomlán gan dealughadh air bith, go fios an té a dhéanas díobháil orrainn no nach b-fuil air aon chreideamh linn.

C. An b-fuil sé d'fhiachaibh orrainn gráadh a beith againn d'ár náimhdibh mar an g-ceudna?

F. Tá go dearbtha oibliogaid orrainn gráadh a beith againn d'ár náimhdibh. "Bídeadh gráadh agad," deir Críost, "air do náimhdibh: déan maith do'n té aig a b-fuil fuath duit; tabair do beannacht do'n te a beireas mallacht duit, agus guidh air son an te a dhéanas géirleanmhuin no ithiomráadh orit.

C. An b-fuil aithne air bith eile ann taobh amuigh de dheich n-aitheantaibh Dé?

F. Tar aitheantaibh Dé, tá sé h-aitheanta sprioradhta na h-Eaglaise ann.

C. Abair sé h-aitheanta na h-Eaglaise.

F. So iad aitheanta na h-Eaglaise.

1. Airmhionn d'éisdeacht air gach Domhnach agus lá saoire ordhuighte.

what we affirm is true, or that we will do what we promise.

Q. What is perjury?

A. It is perjury to break a lawful oath, or to take a false one.

Q. Is perjury a great sin?

A. Perjury is a most grievous sin.

Q. To how many commandments may the Ten Commandments be reduced?

A. The Ten Commandments may be reduced to these two principal commandments, which are the two great precepts of charity: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. This do, and thou shalt live.*

Q. Who is my neighbour?

A. My neighbour is all mankind of every description, without any exception of persons—even those who injure us, or differ from us in religion.

Q. Are we also obliged to love our enemies?

A. Most certainly we are obliged to love our enemies. *Love your enemies*, says Christ; *do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you.*

Q. Are there any other commandments besides the Ten Commandments of God?

A. Besides the commandments of God there are the commandments or precepts of the Church, which are chiefly six.

Q. Say the Six Commandments of the Church.

A. The commandments of the Church are:—

1. To hear Mass on Sundays and all holidays of obligation.

2. Trosgaḋ agus tréanas a ḋeanaḋ air na laeṫiḃ óiġeuġṫe.

3. Faoistoin a ḋéanaḋ in ár b-peacaiḋiḃ uair 'ran m-bliaḋain air a laġad.

4. Corr Críost do ġlacaḋ go cráiḃṫeaċ in aimsir Cárga, no 'ran aimsir oiġeuġṫe; ré sin ó Ceadaoin an Luaiṫreaḋáin go Diardaoin Deargaḃála; no 'ran áit a tá ré ceadaiġṫeaċ, go d-tí an t-oċtmaḋ lá d'éis Féile Naoṁ Peadair agus Póil.

5. Congnaṁ a ṫaḃairt ár g-Cléir a ċoṫuġaḋ.

6. Gan sollaṁuin pósta a ḋéanaḋ 'ran aimsir toiṁisgṫe; gan póraḋ a ḋeanaḋ le n-ár ngaol sola, ná cleaṁnais; ná ar mod ar biṫ eile toiṁeasgṫar ó'n Easglais; ná gan dul i bríaḋ-nuise ragairt dlisteiġ.

C. An b-fuil d'fiaċaiḃ oiṁsinn faoi ṗéin peacaiḋ ṁarḃṫa aiṫeanta na h-Easglaise a ċóiṁlionaḋ?

F. Tá d'fiaċaiḃ oiṁsinn faoi ṗéin peacaiḋ ṁarḃṫa aiṫeanta na h-Easglaise a ċóiṁlionaḋ. "An té naċ n-éirteann leis an Easglais," deir Críost, "biḋeaḋ ion do ṫuaisim mar ṗáganaċ agus mar ṗublacánaċ."

C. Cad é a tá ṁiaċtanaċ ċum aiṫeanta Dé agus na h-Easglaise a ċóiṁlionaḋ?

F. Ċum aiṫeanta Dé agus na h-Easglaise a ċóiṁlionaḋ atá ṁiaċtanas le gráda Dé a ráġmaid tríe urnuiġe agus tréis na sacramuintiḃ.

An reaċtmad léiġean.—Urnuiġe agus na Sacramuinte.

C. Cia 'n níḋ an urnuiġe?

F. Is é níḋ urnuiġe ár n-anam d'áiduġaḋ suas ċum Dé le n-a aḋraḋ, le n-a ainm naoṁṫa a beannuġaḋ, le n-a ṁaiṫeas a ṁolaḋ, agus le buiḋeaċas a ṫaḃairt dó faoi n-a ṫiolacaiḋiḃ.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive *worthily* the Blessed Eucharist at Easter, or within the time appointed; that is, from Ash Wednesday to Ascension Thursday, or where it is so permitted, to the Octave Day of SS. Peter and Paul.

5. To contribute to the support of our pastors.

6. Not to solemnise marriage at the forbidden times—nor to marry persons within the forbidden degrees of kindred—nor otherwise prohibited by the Church—nor clandestinely.

Q. Do the precepts of the Church oblige under pain of mortal sin?

A. The precepts of the Church oblige under pain of mortal sin. *He that will not hear the Church*, says Christ, *let him be to thee as the heathen and the publican.*

Q. What is necessary to keep the commandments of God and of His Church?

A. The grace of God, which is obtained chiefly by prayer and the sacraments, is necessary to keep the commandments of God and of His Church.

LESSON VII.—*On Prayer and the Sacraments.*

Q. What is prayer?

A. Prayer is an elevation of the soul to God, to adore Him, to bless His holy name, to praise His goodness, and to return Him thanks for His benefits.

C. Cia an níd eile an urnuighe?

F. Tá an urnuighe fós na h-aithchuinge uimhail air Dia air son gach uile níd atá riachtanach i d-taobh coirp agus anama.

C. Cia 'n mod ir cóir ár n-urnuighthe a dhéanadh?

F. Ir cóir dúinn ár n-urnuighthe a dhéanadh chomh dúthrachtach agus chomh cráibhtheach agus ir féidir linn agus i g-cuma fhómhrach air ár nglúnaibh feachuighthe.

C. Cia 'n t-am áirighthe ir cóir dúinn urnuighthe a dhéanadh?

F. Ir cóir dúinn urnuighthe a dhéanadh go mór-mhór air gach Domhnach agus lá faoire, air maidin agus tráthnóna, agus in gach baoghal, cathughadh, agus anfhógh.

C. Cia na coinghíll a tá riachtanach chum go m-beidheadh ár n-urnuighe taithneamhach?

F. Chum go m-beidheadh ár n-urnuighe taithneamhach ir ceart dúinn í a chur ruar le croidhe uimhal, bhúighte; go cráibhtheach agus go buan-fearmhach—le muinighin ar mhaitheas Dé—le h-úmlacht d'A thoil agus i n-ainm Íosa Críost.

C. Cia na h-urnuighthe ir mó a tá ionmholta dúinn?

F. 'Siad na h-urnuighthe ir ionmholta air bith an Phaidir, fáilte an Aingil, Chré na n-aprtol agus an fhaoiridin choitchionn.

C. An molann an Eaglais, mar an g-céadna, na gníomharta Creidimh, Dóchais agus Gráda?

F. Molann an Eaglais na gníomharta Creidimh, Dóchais agus Gráda; ir ionmholta na h-urnuighthe iad agus cuireann siad i meamhar dúinn ár b-príomh-dualgais do Dia.

C. Cad iad ár b-príomh-dualgais do Dia?

F. 'Siad ár b-príomh-dualgais do Dia, creideamh ann, ár n-dóchais a chur ann, agus gráidh a thabhairt dó.

Q. Is prayer anything else?

A. Prayer is also an humble petition to God for all necessaries for soul and body.

Q. After what manner should we pray?

A. We should pray with all possible attention, and devotion—and in a respectful posture on bended knees.

Q. At what particular times should we pray?

A. We should pray particularly on Sundays and holidays—every morning and every night—and in all dangers, temptations, and afflictions.

Q. What conditions are necessary to render our prayers acceptable?

A. We must always offer our prayers with an humble and contrite heart—with fervour and perseverance—with confidence in God's goodness—with resignation to His will, and in the name of Jesus Christ.

Q. What prayers are most recommended to us?

A. The prayers most recommended to us are, the Lord's Prayer—the Hail Mary—the Apostle's Creed—and the Confiteor, or General Confession.

Q. Does the Church also recommend the Acts of Faith, Hope, and Charity?

A. The Church recommends the Acts of Faith, Hope, and Charity; they are an excellent form of prayer, and remind us of our chief duties to God.

Q. What are our chief duties to God?

A. Our chief duties to God are to believe in Him—to hope in Him—and to love Him.

C. Feárr ir báirr urnuiġe, cia 'n t-ríġe eile a tá againn ċum grásra Dé a ġnóṫuġaḋ?

F. 'Siad na racramuinte, le urnuiġe, an t-ríġe ir cúmaċtaiġe le grásra Dé a ġnóṫuġaḋ.

C. Cia 'n níḋ racramuint?

F. Ir é an níḋ racramuint comarṫa no gníoṁ rofeicrionaċ a ċuir Críort air bun ċum grásra a ḃrionnaḋ.

C. Cad ar a ḃ-fuil cúmaċt aig na racramuintiḃ grásra a ḃrionnaḋ?

F. Tugann na racramuinte luaiġeaċt Páire Chríort d'ár n-anamnaiḃ agus ir ar Páir Chríort a tá cúmaċt aca grásra a ḃrionnaḋ.

C. Cia ṁeud racramuint ann?

F. Tá reaċt racramuinte ann, mar tá Bairdeaḋ, dul faoi láiṁ Earpoig; Sacramuint Choirp Chríort; Sacramuint na h-aiṫriġe; Ola ḋéiġionaċ; Ord beannuiġṫe, agus Póraḋ.

an t-oċtṁaḋ léiġean.—Bairdeaḋ; dul faoi láiṁ Earpoig; agus Sacramuint Choirp Chríort.

C. Cia 'n níḋ an Bairdeaḋ?

F. Ir racramuint an Bairdeaḋ a ġlanar ó ṗeacaḋ na rinnrir, a ġníḋear Críordúiġṫe, clann Dé, agus oiġríġe do ríoġaċt na ḃ-flaiṫear dúinn.

C. An ḃ-fuil an Bairdeaḋ riaċtanaċ ċum flánuiġṫe?

F. Tá an Bairdeaḋ riaċtanaċ ċum flánuiġṫe, óir gan Bairdeaḋ, ní féidir dúinn dul arteaċ go ríoġaċt na ḃ-flaiṫear.

C. Cia h-iad a ċeap Críort amaċ le Bairdeaḋ a ḋéanaḋ?

F. Tá trí ḋuiġe, no cléir na h-Eaglaire, ceapuiġṫe amaċ le Bairdeaḋ a ḋéanaḋ, aċt, i n-aimsir riaċtanair, tig le tuata air biṫ, fear no bean, Bairdeaḋ a ḋéanaḋ.

Q. By what other means besides prayer can we obtain the grace of God?

A. The sacraments are, together with prayer, the most powerful of all means for obtaining the grace of God.

Q. What is a sacrament?

A. A sacrament is a visible—that is, an outward sign or action, instituted by Christ to give grace.

Q. Whence have the sacraments the power of giving grace?

A. The sacraments have the power of giving grace from the merits of Christ which they apply to our souls.

Q. How many sacraments are there?

A. There are seven sacraments—Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

## LESSON VIII.—*On Baptism, Confirmation, and the Blessed Eucharist.*

Q. What is Baptism?

A. Baptism is a sacrament which cleanses us from original sin—makes us Christians—children of God, and heirs to the kingdom of heaven.

Q. Is Baptism necessary to salvation?

A. Baptism is necessary to salvation; for without Baptism, *We cannot enter into the kingdom of God.*

Q. Who are appointed by Christ to give Baptism?

A. The pastors of His Church are appointed to give Baptism—but in case of necessity, any layman or woman can give it.

C. Cia 'n mód air a n-déantar an bairdead?

F. Déantar an bairdead le dórtad uirge air ceann an duine a tá le bairdead, aig rád 'ran am céadna: "Bairdim tu in ainm an Athair, agus an Mic, agus an Spiorraid naoimh."

C. Cia na geallamna a ghníomid 'ran m-bairdead?

F. 'Siad na geallamna a ghníomid 'ran m-bairdead diúltad do 'n diabal, d'a oibreachaib, agus d'a úabair.

C. Cia 'n nid dul faoi láimh Earpoig?

F. Is fachtamuint dul faoi láimh Earpoig a ghnídear Criorthuigthe láidirde agus iomlána dinn.

C. Cia 'n t-ollmhughad áirithe is cóir a dhéanad chum dul faoi láimh Earpoig?

F. 'Se 'n t-ollmhughad áirithe is cóir a dhéanad chum dul faoi láimh Earpoig, faoistidin mhaith a dhéanad agus d'Athair Neamhda d'impighe go cráibhteach a Spiorad Beannuighte a chur anuas ort.

C. Cheud do mhead air an mhuinntir a thérdeann faoi láimh Earpoig agus iad air tsaid peacaid marbha?

F. Cuirfeann an mhuinntir a thérdeann faoi láimh Earpoig agus iad air tsaid peacaid marbha, coir an-mhór, an Dia mhaithad, a g-cionn na cáine a bí ceanna orta.

C. Cia na gnára fhágmaid ó dhul faoi láimh Earpoig?

F. 'Siad na gnára a fhágmaid ó dhul faoi láimh Earpoig, feacht d-Tiodhlacaid an Spiorraid Naoimh.

C. Abair feacht d-tíodhlacaid an Spiorraid Naoimh?

F. 'Siad feacht d-tíodhlacaid an Spiorraid Naoimh .i. eagna, tuigse, comairle, neart, fógluim, cráibtheacht, agus eagla an Tighearna.

C. Cad iad na dualgais a chuireas dul faoi láimh Earpoig orrainn?

Q. How is Baptism given?

A. Baptism is given by pouring water on the head of the person to be baptised, saying, while pouring the water, *I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What do we promise in Baptism?

A. We promise in Baptism to renounce the devil with all his works and pomps.

Q. What is Confirmation?

A. Confirmation is a sacrament which makes us strong and perfect Christians.

Q. What special preparation should be made for Confirmation?

A. The special preparation for Confirmation is to make a good confession—and by fervent prayer to beseech your heavenly Father to send His Holy Spirit on you.

Q. What do you think of those who receive Confirmation in the state of mortal sin?

A. They who receive Confirmation in the state of mortal sin add to their former guilt the horrid crime of sacrilege.

Q. What graces are received by Confirmation?

A. The graces received in Confirmation are the seven gifts of the Holy Ghost.

Q. Repeat the seven gifts of the Holy Ghost.

A. The seven gifts of the Holy Ghost are—wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord.

Q. What obligations do we contract by Confirmation?

F. 'Siad na dualgair a ċuireas dul faoi láiṁ Earraiġ orraiṁ ár g-creideaṁ d'adṁáil go fallaraċ, gan é a ḟeunaḋ in ocáid air biṫ, agus mar ḟáiġdiuiriġ treunṁaria Ċríoṫ, a beiṫ dílir dó go h-eug.

C. An peacaḋ trom fairliġe do ḋéanaḋ de ḋul faoi láiṁ Earraiġ?

F. Is peacaḋ trom fairliġe a ḋéanaḋ de ḋul faoi láiṁ Earraiġ go mór-ṁor 'san aimsir baoġlaiġ so 'nuair a tá creideaṁ agus deaġ-beusa a g-contaḃairt ó ċaṫuiġṫiḃ ċoṁ mór agus ċoṁ iondual.

C. Cia 'n níḋ sacramuint Ċoisr Ċríoṫ?

F. Is é an níḋ sacramuint Ċoisr Ċríoṫ sacramuint in a ḃ-fuil Fuil agus Feoil Adam agus Ḋiaḋaċt Iosa Ċríoṫ faoi ġnéṫiḃ aráin agus fíona.

C. Cionnus is féidir arán agus fíon d'aṫruġaḋ go Fuil agus Feoil Ċríoṫ?

F. Aṫruiġṫear an t-arán agus an fíon go Fuil agus Feoil Ċríoṫ le maiṫeas agus le cúṁaċd Ḋé aig naċ ḃ-fuil níḋ air biṫ do-ḋéanta.

An Naoiṁeaḋ Léiġean.—An t-Airrionn agus an Chumaoin.

C. Cia 'n níḋ an t-Airrionn?

F. Is íoḋbairt an t-Airrionn in a d-toirḃeartann an sagart do Ḋia, air son na m-beo agus na marḃ, Fuil agus Feoil Ċríoṫ atá go ríriunneaċ i láṫair faoi ġnéṫiḃ aráin agus fíona.

C. Cia 'n níḋ íoḋbairt?

F. 'Sé an dualgas is áirde agus is naċtanaiġe d'ár g-creidiṁ íoḋbairt le a n-adṁuiġimid áirdéim Ḋé os ár g-cionn agus ár d-tuilliomuid go h-iomlán air.

C. Cad iad na Críoċa ċum a n-orráltar an t-Airrionn?

F. 'Siad na críoċa ċum a d-toirḃeartar an

A. The obligations we contract by Confirmation are to profess our faith openly—not to deny our religion on any occasion whatsoever—and, like good soldiers of Christ, *to be faithful to Him unto death.*

Q. Is it a great sin to neglect Confirmation?

A. It is a great sin to neglect Confirmation, especially in those evil days when faith and morals are exposed to so many and such violent temptations.

Q. What is the Blessed Eucharist?

A. The Blessed Eucharist is the Sacrament of the body and blood, soul and divinity, of Jesus Christ, under the appearances of bread and wine.

Q. How can the bread and wine become the body and blood of Christ?

A. The bread and wine become the body and blood of Christ, by the goodness and power of God, *with whom no word shall be impossible.*

## LESSON IX.—*On Mass and Communion.*

Q. What is the Mass?

A. The Mass is the sacrifice of the body and blood of Christ, which are really present under the appearances of bread and wine, and are offered to God, by the priest, for the living and the dead.

Q. What is a sacrifice?

A. A sacrifice is that first and most necessary act of religion, whereby we acknowledge God's supreme dominion over us, and our total dependence on Him.

Q. What are the ends for which Mass is said?

A. The ends for which Mass is said are, to give

t-Airrionn, onóir agus glóir a ṫabairt do Ḋia; buiḋeaċas a ḃreiṫ dó fá n-a ṫíoḋlacaiḃ; maiṫeamnas d'fáġail in áir b-peacaiḋiḃ agus gaċ uile ġníora agus beannaċt tríé Íosa Críost.

C. Cia 'n críoċ eile ċum a n-orrálta an t-Airrionn?

F. 'Tá críoċ eile ċum a n-orrálta an t-Airrionn, mar tá, íoḋbairt na Croiċe a ṡamluġaḋ agus a ḃúanuġaḋ go d-tí aṫ-ṫíġeaċt Críost. "Deanaiḋ seo," deir Críost, "a g-cuimne orm-sa."

C. Cionnus is cóir dúinn sinn féin d'iomċar aig an Airrionn?

F. Is cóir dúinn sinn féin d'iomċar aig an Airrionn le h-aire agus cráiḃṫeaċt ṁór agus leis an uile ċomaṫa ómóir agus caondubraċta roḟeiciriona ġe.

C. Cia 'n moḋ is feárr an t-Airrionn d'éirdeaċt?

F. 'Se 'n moḋ is feárr leis an t-Airrionn d'éirdeaċt é ṫoirbirt do Ḋia ċum na g-críoċ, agus leis an inntinn ċéadna le n-orrálann an sagart é, a ḃeiṫ ag meaṁuġaḋ air Ṗáir Ċríost, agus Cumaoin a ġlacaḋ.

C. Cionnus caiṫfiḋmid sinn féin d'ullmuġaḋ le h-aġaiḋ Cumaoine?

F. Le ḃeiṫ ullmuiġṫe ċum Cumaoine, caiṫfimid a ḃeiṫ air staid na ngrás agus a ḃeiṫ sgrieaġṫa le cneideaṁ beo, le dóċċus láidir, agus le dian-ġráḋ Dé.

C. Cad ċiallaiġeas a ḃeiṫ air staid na ngrás?

F. Ciallaiġeann a ḃeiṫ air staid na ngrás, a ḃeiṫ saor, air a laiġead, ó ċáin peacaiḋ marḃṫa.

C. Ḃ-fuil níḋ air biṫ eile riaċtanaċ roiṁ Cumaoin do ġlacaḋ?

God honour and glory, to thank Him for His benefits, to obtain remission of our sins, and all other graces and blessings, through Jesus Christ.

Q. For what other end is Mass offered?

A. Another end for which Mass is offered is, to continue and represent the sacrifice of Christ on the cross till His second coming. *This do*, says Christ, *in remembrance of me.*

Q. How should we assist at Mass?

A. We should assist at Mass with great interior recollection and piety—and with every mark of outward respect and devotion.

Q. Which is the best manner of hearing Mass?

A. The best manner of hearing Mass is, to offer it to God with the priest for the same purpose for which it is said—to meditate on Christ's sufferings—and to go to communion.

Q. How must we be prepared for communion?

A. To be prepared for communion, we must be in the state of grace, and we must have a lively faith, a firm hope, and an ardent charity.

Q. What does it mean to be in the state of grace?

A. To be in the state of grace means to be free, at least, from the guilt of mortal sin.

Q. Is anything else required before communion?

F. Roiṁ Cumaoin do ġlacaḋ tá sé fós siaḋtanaḋ a beiṫ 'nár d-tosgaḋ ó ṁeaḋon oiḋċe agus is cóir dúinn a beiṫ gleusta go glan, go h-úṁal agus go macánta, aig tairbéanaḋ mar so na cráibṫeaċta agus an ómóir is mó is féidir linn do ṡaccramuint ċoṁ naoṁṫa.

C. Cheud is cóir dúinn a ḋéanaḋ d'éis Cumaoin do ġlacaḋ?

F. D'éis Cumaoin do ġlacaḋ is cóir tamall a ċaiṫeaṁ le h-urnuiġe béil agus intinne agus go h-airiġṫe le gníoṁarṫaiḃ buiḋeaċais.

C. An peacaḋ trom Cumaoin a ġlacaḋ go mi-ṡiuntaċ?

F. Is peacaḋ trom Cumaoin a ġlacaḋ go mi-ṡiuntaċ, óir ciḋ b'é ġlacas go mi-ṡiuntaċ tá sé cionntaċ i g-Corp agus i b-fuil an Tiġearna, agus iḃiḋ sé breṫeaṁnas, 'sé sin damnuġaḋ, dó féin, gan Corp an Tiġearna do ṫaḃairt da aise.

C. Cad ċialluiġeas Cumaoin a ġlacaḋ go mi-ṡiuntaċ?

F. Le Cumaoin a ġlacaḋ go mi-ṡiuntaċ tuigim a ġlacaḋ air staid peacaiḋ marḃṫa.

C. Cheud is cóir do ḋuine a ḋéanaḋ má ḃíḋeann sé air staid peacaiḋ marḃṫa roiṁ Cumaoin do ġlacaḋ?

F. Is cóir do 'n té a tá air staid peacaiḋ marḃṫa maiṫeaṁnas d'ṡáġail i sacramuint na h-Aiṫriġe sul ġlacfaiḋ sé Cumaoin.

An Deiċṁeaḋ Léiġeann.—An Aiṫriġe agus an ṡaoistoin.

C. Cia 'n níḋ an Aiṫriġe?

F. Is sacramuint an Aiṫriġe le a maiṫteas na peacaiḋ a ḋéantas d'éis Baistiḋ.

C. Cheud is siaḋtanaḋ dúinn a ḋéanaḋ le maiṫeaṁnas d'ṡáġail in ás b-peacaḋaiḃ i sacramuint na h-Aiṫriġe?

A. Yes; it is also required before communion that we be fasting from midnight; and we should appear very modest and humble, and clean in dress—showing in our exterior the greatest devotion and reverence to so holy a sacrament.

Q. What should we do after communion?

A. After communion we should spend some time in meditation and prayer, and particularly in acts of thanksgiving.

Q. Is it a great sin to receive *unworthily*?

A. It is a great sin to receive *unworthily*, for *whosoever* receives *unworthily is guilty of the body and blood of the Lord, and eats judgment*, that is damnation *to himself, not discerning the body of the Lord.*

Q. What do you mean by receiving *unworthily*?

A. By receiving unworthily I mean receiving the Blessed Eucharist in the state of *mortal sin.*

Q. What should a person do if he be in mortal sin before communion?

A. He who is in mortal sin must obtain pardon in the sacrament of Penance before he goes to communion.

## LESSON X.—*On Penance and Confession.*

Q. What is Penance?

A. Penance is a sacrament by which the sins are forgiven which are committed after baptism.

Q. What must we do to obtain pardon of our sins in the sacrament of Penance?

F. Le maitheamhnas d'fágháil in ár b-peacadhaibh i rachramuint na h-Aithghiúghe is fiachtanach faoistiúin mhaith a dhéanadh.

C. Cia 'n níodh an fhaoistiúin?

F. Is faoistiúin an aithmháil dholárach ár b-peacadh a ghníomhu le raghaist le súil maitheamhnais.

C. Cia 'n modh is feádhfaidh sinn féin d'ullmhughadh le Faoistiúin mhaith a dhéanadh?

F. 'Sé 'n modh is feádhfaidh sinn féin d'ullmhughadh le Faoistiúin mhaith a dhéanadh, ais do-túr sgrúdha d'iarfhuiadh ó chroidhe ais Dhia le Faoistiúin mhaith a dhéanadh; 'san dara h-áit, ár g-coinsiasadh a mhinrgrúdhadh go h-aiseach; 'san tríadh áit, gníomhaithe creidimh, dóchuis, agus grádha a dhéanadh, agus san g-ceathramhadh h-áit sinn féin a bhrosnughadh chum suathe fhiúnnis d'ár b-peacadhaibh.

C. Cia faoi is ceaist dúinn ár g-coinsiasadh a rgrúdhadh?

F. Is ceaist dúinn ár g-coinsiasadh a rgrúdhadh i do-thaobh Aitheanta Dé agus na h-Eaglaise; i do-thaobh na peacht g-cinn-peacaidh marbtha; agus go h-aithghte i do-thaobh an peacaidh is mó d'a b-fuilmíodh claon, agus i do-thaobh na h-oibliogáideadha bainearle n'ár sliighe beatha chum go m-beidheadh fios againn creud ann agus cá meud uair do mighneamar peacadh le smuaineadh, le briathar, le gníomh, agus le faillighe]

C. Cia 'n níodh croidhe-bhrughadh?

F. Is croidhe-bhrughadh dólár ó chroidhe agus fuath do'n peacadh mar ghéall ais a mhoitheamhnear i láthair Dé, i n-eimhfeacht le sún dionghmálta gan peacadh a dhéanadh arís go bráth.

C. Creud is fiachtanach dúinn a dhéanadh aig Faoistiúin?

F. Aig Faoistiúin is fiachtanach dúinn beannacht an t-raghaist d'iarfhuiadh; an Fhaoistiúin choitchionn a ráidh; caraidh a dhéanadh orrainn féin 'n-ár b-peacadhaibh, éisdeacht go macánta le teagasg an oide faoist-

A. To obtain pardon of our sins in the sacrament of Penance we must make a good confession.

Q. What is confession?

A. Confession is a sorrowful declaration of our sins made to a priest in order to obtain forgiveness.

Q. What is the best method to prepare for a good confession?

A. The best method to prepare for a good confession is, first, earnestly to beg of God the grace to make a good confession; secondly, to examine carefully our conscience; thirdly, to make acts of Faith, Hope, and Charity; and, fourthly, to excite ourselves to a sincere contrition for our sins.

Q. On what are we to examine our conscience?

A. We are to examine our conscience on the commandments of God and of His Church, on the seven deadly sins, and particularly on our predominant passion and the duties of our station in life, that we may know in what we have sinned, and how often, in thought, word, deed, and omission.

Q. What is contrition?

A. Contrition is a heartfelt sorrow and detestation of sin for having offended God, with a firm resolution of sinning no more.

Q. What must we do at confession?

A. At confession we must beg the priest's blessing, say the *Confiteor*, accuse ourselves of our sins, listen attentively to his instructions,

oine agus ár n-dóláp d'aṫnuaġaḋ tpáṫ a tá pé aig taḃaipt abpolóipe.

C. Cia 'n ní ḋ abpolóiḋ?

F. 'Sé an ní ḋ abpolóiḋ an bpeiṫeaṁnas maiṫte a ṫugas an pagapt map peap ionnuid Dé uaiḋ i sacpamuint na h-aiṫpiġe.

C. Cpeud do ṁeas aip an ṁuintip a ċeileas peacaḋ mapḃṫa i ḃ-Faoipdoin?

F. Tá an ṁuintip a ċeileas peacaḋ mapḃṫa a ḃ-Faoipdoin cionnṫaċ i b-peacaḋ po-ṫpom aig innpin bpéige do'n Spiopad Naoṁ, agus i n-áit maiṫeaṁnas d'ḟáġail in a b-peacaḋaiḃ, tuilleann piad díoġaltas níos tpuime ó Dia.

C. Cpeud ip piaċtanaċ do ḋaoiniḃ a ḋéanaḋ naċ paiḃ dúṫpiaċtaċ 'pan pspúdaḋ coinpiaṡ, no naċ paiḃ píos-ḋólápaċ paoi n-a b-peacaḋaiḃ, no a ċeil go toileaṁuil peacaḋ mapḃṫa a ḃ-Faoipdoin?

F. Caiṫpiḋ an ṁuintip nár pspúd a g-coinpiaṡ, no naċ paiḃ pios-ḋólápaċ paoi n-a b-peacaḋaiḃ, nó a ċeil go toileaṁail peacaḋ mapḃṫa in a ḃ-Faoipdoin, aiṫpiġe ḟípinneaċ a ḋéanaḋ paoi gaċ uile opoċfaoipdoin Dia-ṁaplaṁuil díoḃ, agus caiṫpiḋ piad iad uile d'aiṫ-ḋeanaḋ aníp.

C. Cia 'n coṁapṫa ip peápp go paiḃ ár ḃ-Faoipdoin go maiṫ, agus go paiḃ pios-ḋólár oppainn paoi 'n-ár b-peacaḋaiḃ?

F. 'Se leapúġaḋ ár m-beaṫa an coṁapṫa ip peápp go paiḃ ár ḃ-Faoipdoin go maiṫ agus go paiḃ pios-ḋólár oppainn paoi n-ár b-peacaḋaiḃ.

C. Cpeud ip cóip duinn a ḋeanaḋ d'éip Faoipdoine?

F. D'éip Faoipdoine ip cóip dúinn buiḋeaċas a ṫaḃaipt do Dia paoi maiṫeaṁnas a ṫaḃaipt dúinn in ár b-peacaḋaiḃ agus an bpeiṫeaṁnas aiṫpiġe, a ċuip an t-oide Faoipdoine oppainn, a ċóiṁlíonaḋ

and renew our sorrow when he gives absolution.

Q. What is absolution?

A. Absolution is the sentence of pardon given by the priest, as minister of God, in the sacrament of Penance.

Q. What do you think of those who conceal a mortal sin in confession?

A. Those who conceal a mortal sin in confession commit a most grievous sin by *telling a lie to the Holy Ghost*, and, instead of obtaining pardon, they incur much more the wrath of God.

Q. What must persons do who did not carefully examine their consciences, or who had not sincere sorrow for their sins, or who wilfully concealed a mortal sin in confession?

A. Persons who did not examine their conscience, or who had not sorrow for their sins, or who wilfully concealed a mortal sin in confession, must truly repent of all such bad and sacrilegious confessions, and must make them over again.

Q. What is the surest sign that our confessions were good, and that we had sincere sorrow for our sins?

A. The surest sign that our confessions were good, and that we had sincere sorrow for our sins, is *the amendment of our lives*.

Q. What should we do after confession?

A. After confession we should give God thanks for having forgiven us our sins, and perform the penance enjoined by the confessor.

C. Cad ċialluiġeas tú leis an m-bhreithéamhnas aithriġe a ċuis an t-oide fhaoistoine orrainn?

F. Leis an m-bhreithéamhnas aithriġe a osnuiġeas an t-oide fhaoistoine, tuigim na h-urnuiġthe agus na deaġ-oibhreacha eile a ċuireann fé air luath aithriġe mar fhásadh in a b-peacadhaibh.

C. An d-tabharfaidh an bhreithéamhnas aithriġe osnuiġtheas 'ran b-fhaoistoin fásadh a g-cóimhnuidhe in áit b-peacadhaibh?

F. Ní thabharfaidh an bhreithéamhnas aithriġe osnuiġtheas 'ran b-fhaoistoin fásadh iomlán i g-cóimhnuidhe, acht caithfeas an feádhrr a'r bárr a ċúitiuġadh le loġaidhibh agus le n-áit n-oibhreachaibh aithriġe féin.

C. Cad a thuigeas tú le loġadh?

F. Le loġadh tuigim maithéamhnas, thé ċúmhacht na h-Eaglaise, na b-pian aimhrisidhe a dhliġtheas do 'n fheacadh d'éis an ċáin fhiosruidhe a beith maithte.

An t-Aonmhadh-Léiġeann-Deug.—Na Sacramuinte Eile.

C. Cia 'n nídh an ola dhéiġionach?

F. Is fhacramuint an ola dhéiġionach a beireas gníadh dúinn le deaġ-bás d'fháġail; agus cuireadh air bun i go h-aiġthe le neart agus fóláir fhriosadhálta a thabairt do dhaoinibh a tá aig fáġail bás.

C. An g-cuirtheas an ola dhéiġionach air gach uile dhuine a tá i m-baoġal bás?

F. Ní cuirtheas an ola dhéiġionach acht air an mhuinntir a tá i m-baoġal bás ó thinneas.

C. Cia 'n módh is cóir fhinn féin d'ollmhuġadh ċum fhacramuint na h-ola dhéiġionaiġe a ġlacadh?

F. Is cóir dúinn fhinn féin d'ollmhuġadh ċum na h-ola dhéiġionaiġe le fhaoistoin mhaith; is cóir dóláir ó ċhoidhe a beith orrainn fhaoi n-áit b-peacadhaibh uile,

Q. What do you mean by the penance enjoined by the confessor?

A. By the penance enjoined by the confessor I mean the prayers and other good works which he enjoins on penitents, in satisfaction for their sins.

Q. Will the penance enjoined in confession always satisfy for our sins?

A. The penance enjoined in confession will not always satisfy in full for our sins; but whatever else is wanting may be supplied by Indulgences, and by our own penitential exercises.

Q. What is meant by an Indulgence?

A. By an Indulgence is meant the remission, through the power of the Church, of the temporal punishment due to sin, which sometimes remains after the sin itself is forgiven.

LESSON XI.—*On the other Sacraments.*

Q. What is Extreme Unction?

A. Extreme Unction is a sacrament which gives grace to die well—and is instituted chiefly for the spiritual strength and comfort of dying persons.

Q. Is Extreme Unction given to all persons in danger of death?

A. Extreme Unction is given to such only as are in danger of death by sickness.

Q. How should we prepare ourselves for Extreme Unction?

A. We should be prepared for Extreme Unction by a good confession—and we should be truly sorry for all our sins—and resigned to the will

agus a beiṫ ráṫa le toil Dé, 'nuair a támuid aig glacaḋ na racramuinte déiġeanaiġe rin.

C. Cia h-iad a tá ceapuiġṫe amaċ leis an ola déiġionaċ a ṗríoṫóladh?

F. Tá ragairt na h-Eaglaise, mar deir Naoṁ Séamus, ceapuiġṫe amaċ leis an ola déiġionaċ a ṗríoṫóladh, agus is mar rin do ċleaċt an Eaglais a riaṁ.

C. Cia 'n níḋ óiḋ beannuiġṫe?

F. Is racramuint an t-óiḋ beannuiġṫe a beir earroig, ragairt agus cléir ioċtarach do'n Eaglais, agus a beir cúṁaċt dóib a n-dualgais fá leiṫ a ċóiṁlíonaḋ.

C. Cia 'n níḋ an póraḋ?

F. Is racramuint an póraḋ a beir grásta do ṗear agus do ṁnaoi cóṁnuiġe le ċéile go reunṁar agus a g-clann a ṫabairt suas i ngráḋ agus i n-eagla Dé.

C. An b-fáġann an ṁuintir a ṗóras agus iad an staid peacaiḋ marḃṫa, grásta racramuint an ṗóraḋ?

F. Tá an ṁuintir a ṗóras agus iad an staid peacaiḋ marḃṫa cionntaċ in Dia-ṁarla mar ġeall air oroċúraid a déanaḋ de racramuint ċoṁ mór, agus i n-áit beannaċta, tarruingeann siad mallaċt orrṫa féin.

C. Cheud is ceart do ḋaoiniḃ a déanaḋ ċum racramuinte an ṗóraḋ a ġlacaḋ mar is cóir?

F. Ċum racramuinte an ṗóraḋ a ġlacaḋ mar is cóir, is ceart Faoistin ṁaiṫ a déanaḋ, agus Dia d'agairt ó n-a g-croiḋe deaġ-intin a ṫabairt dóib, agus iad a ṫreoruġaḋ 'san roġa atáid air tí do déanaḋ.

C. Cia 'n fáṫ a m-biḋeann an póraḋ mi-ṡeunṁar go minic?

F. Biḋeann an póraḋ mi-ṡeunṁar go minic de

of God—when we are receiving that last sacrament.

Q. Who are appointed to administer the sacrament of Extreme Unction?

A. *The priests of the Church* are appointed to administer the sacrament of Extreme Unction, as St. James teaches—and so the Church has constantly practised.

Q. What is Holy Orders?

A. Holy Orders is a sacrament which gives bishops, priests, and inferior clergy to the Church—and enables them to perform their several duties.

Q. What is Matrimony?

A. Matrimony is a sacrament which gives grace to the husband and wife to live happy together—and to bring up their children in the fear and love of God.

Q. Do they receive the grace of the sacrament of Matrimony who contract marriage in the state of mortal sin?

A. They who contract marriage in a state of mortal sin are guilty of a sacrilege, by profaning so great a sacrament—and, instead of a blessing, they receive their condemnation.

Q. What should persons do to receive *worthily* the sacrament of Marriage?

A. To receive worthily the sacrament of Marriage, they should make a good confession—and earnestly beseech God to grant them a pure intention, and direct them in the choice they are making.

Q. Why do so many marriages prove unhappy?

A. So many marriages prove unhappy, because

bṁíġ ġo b-ꝼuil ġo leoꝼ a ṗóꝼaꝼ le ꝼioċ-inntin agus le ꝼioċ-ċoinꝼiaꝼ. Aiꝼ an áṫbaꝼ ꝼin ní beannuiġeann Dia a g-cóiṁċeangail.

C. An ꝼéiꝼiꝼ cuing an ṗóꝼda a bṁꝼeaḋ ġo deo?

ꝼ. Ní ꝼéiꝼiꝼ cuing an ṗóꝼda a bṁꝼeaḋ aċt le báꝼ an ꝼiꝼ no na mná.

C. An ꝼéiꝼiꝼ na ꝼaꝼamuinte a ġlacaḋ níoꝼ mó 'ná aon uaiꝼ aṁáin?

ꝼ. Iꝼ ꝼéiꝼiꝼ na ꝼaꝼamuinte uile a ġlacaḋ níoꝼ mó 'ná aon uaiꝼ aṁáin, taoḃ amuiġ de na ꝼaꝼamuintiḃ a ḃuaileann ꝼeula ꝼꝼiꝼiaḋálta aiꝼ an anam naċ ꝼgaꝼann leiꝼ ġo bṁáṫ, maꝼ tá baiꝼdeaḋ, dul ꝼaoi láiṁ Earꝼoiġ, agus oꝼd beannuiġṫe.

C. Cia na ꝼaꝼamuinte iꝼ ꝼiaċtanaiġe ḋúinn?

ꝼ. 'Siad Baiꝼdeaḋ agus ꝼaꝼamuint na h-Aiṫꝼiġe, na ꝼaꝼamuinte iꝼ ꝼiaċtanaiġe ḋúinn.

C. Cia 'n ꝼáṫ aꝼ ċuiꝼ Críoꝼt na ꝼaꝼamuinte aiꝼ bun?

ꝼ. Do ċuiꝼ Críoꝼt na ꝼaꝼamuinte aiꝼ bun ċuig áꝼ n-anamna do ꝼlánuġaḋ agus ꝼinn d'ollṁuġaḋ le h-aġaiḋ Éiꝼeiꝼiġe ꝼeunṁaiꝼe, ġlóꝼṁaiꝼe.

An Dara-Léiġeann-Deug.—An bꝼeiṫeaṁnaꝼ Déiġionaċ.

C. Cad ċialluiġeaꝼ Éiꝼeiꝼiġe na g-coꝼꝼ?

ꝼ. Cialluiġeann Éiꝼeiꝼiġe na g-coꝼꝼ ġo n-eiꝼeóċaiḋ ꝼinn uile aiꝼ an lá déiġionaċ leiꝼ na colnaiḃ ceudna a bí againn aiꝼ an t-raogal ꝼo.

C. Cad ṫuigeaꝼ tu leiꝼ an lá déiġionaċ?

ꝼ. Leiꝼ an lá déiġionaċ tuigṫeaꝼ lá an bꝼeiṫeaṁnaiꝼ 'nuaiꝼ a ċaiṫꝼiḋ ꝼinn ġo h-uile ꝼeaꝼaḋ i láṫaiꝼ ionnaid bꝼeiṫeaṁnaiꝼ Críoꝼt, agus taḃaꝼꝼaiḋ Sé ann ꝼin do ġaċ aon do ꝼéiꝼ a ġníoṁaꝼṫa.

C. An éiꝼeóċaid áꝼ g-coꝼꝼ i n-aoinꝼeaċt le n-áꝼ n-anamnaiḃ?

many enter into that holy state from unworthy motives—and with guilty consciences; therefore their marriages are not blessed by God.

Q. Can the bond or tie of marriage be ever broken?

A. The bond or tie of marriage cannot be broken, except by the death of the husband or of the wife.

Q. Can the sacraments be received more than once?

A. All the sacraments can be received more than once, except baptism, confirmation, and holy orders, which imprint on the soul a character or spiritual mark that can never be effaced.

Q. Which sacraments are most necessary to us?

A. The sacraments most necessary to us are baptism and penance.

Q. Why did Christ institute the sacraments?

A. Christ instituted the sacraments for the sanctification of our souls—and to prepare us for a happy and glorious resurrection.

## LESSON XII.—*On the General Judgment.*

Q. What means the resurrection of the body?

A. The resurrection of the body means, that we shall all rise again on the last day with the same bodies which we had in this life.

Q. What do you mean by the last day?

A. By the last day is meant the day of general judgment, *when we must all appear before the judgment seat of Christ; and then He will render to everyone according to his works.*

Q. Will our bodies rise united to our souls?

F. Éireoċaid ár g-coirp agus ár n-anamna i g-cuideaċt le beiṫ in a rannṗáirtiġṫiḃ i róġ, no an-ṡoġ ríoġġuiḋe.

C. Cia 'n moḋ air a n-éireoċaid coirp na naoṁ?

F. Éireoċaid coirp na naoṁ go glóiṁar, do-eugṫa.

C. An éireoċaid coirp na n-deaṁan go glóiṁar?

F. Ní éireoċaid coirp na n-deaṁan go glóiṁar aċt beiḋ riad neaṁ-ḃárṁar le mairseaċtain go deo i larraċaiḃ ríoġġuiḋe.

C. Cia 'n moḋ in a d-tiocfaiḋ Críost ċum ḃreiṫeaṁnair a ṫaḃairt orraiṁn?

F. Tiocfaiḋ Críost ċum breṫeaṁnair ioṁ neul taiḃ na ḃ-flaiṫear le cúṁaċt agus móṙḋaċt ṁór agus na h-aingil go h-uile i n-aoiṙeaċt leis.

C. Creud a ḋéarfar Críost leis na deaġ-ḋaoiniḃ air an lá déiġeanaċ?

F. Air an lá déiġeanaċ déarfaiḋ Críost leis na deaġ-ḋaoiniḃ "Tagaiġiḋ, a luċt beannuiġṫe m'Aṫar, glacaiḋ seilḃ air an ríoġaċt a tá ullṁuiġṫe ḋaoiḃ."

C. Creud déarfar Críost leis an dream loċtaċ air an lá déiġeanaċ?

F. Déarfaiḋ Críost leis an dream loċtaċ air an lá déiġeanaċ "Imṫiġiḋ uaim, a ḋroing ṁallmuiġṫe do'n teine ríoġġuiḋe a ḃí ullṁuiġṫe do'n diaḃal agus d'a ċuid aingeal."

C. Cá raċfaid na daoine loċtaċa air an lá déiġeanaċ?

F. Raċfaid na daoine loċtaċa eidir corp agus anam do ṗiantaiḃ ríoġġuiḋe.

C. Agus cá raċfaiḋ na deaġ-ḋaoine air an lá déiġeanaċ?

F. Le coṙpaiḃ glóṁara, do-ṁarḃṫa, tógfaid na deaġ-ḋaoine seilḃ air an m-beaṫa ṁairṫeanaċ.

A. Our bodies will rise united to our souls, in order to share in the soul's eternal bliss or misery.

Q. How are the bodies of the saints to rise?

A. The bodies of the saints are to rise glorious and immortal.

Q. Are the bodies of the damned to rise glorious?

A. The bodies of the damned shall not rise glorious, but shall be immortal, to live for ever in eternal flames.

Q. In what manner will Christ come to judge us?

A. Christ will come to judge us *in the clouds of heaven, with great power and majesty and all the angels with Him.*

Q. What will Christ say to the good on the last day?

A. Christ will say to the good on the last day: *Come, ye blessed of my Father, possess the kingdom prepared for you.*

Q. What shall Christ say to the wicked on the last day?

A. Christ shall say to the wicked on the last day: *Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels.*

Q. Where shall the wicked go at the last day?

A. The *wicked* shall go both body and soul *into everlasting punishment.*

Q. And where will the just go on the last day?

A. The *just* will enter, with glorious and immortal bodies, *into life everlasting.*

C. Cad ċiallaiġeas an beatha ṁaṙtanaċ?

F. Ciallaiġeann an beatha ṁaṙtanaċ: má biḋeann sinn dílis i seisbís Dé air an t-saoġal so, go m-beiḋmid in aoibneas leis fós i b-flaiṫeas air feaḋ na síorruiġeaċta.

C. Cad é an níḋ aoibneas na b-flaiṫeas?

F. 'Sé an níḋ aoibneas na b-flaiṫeas, Dia d'ḟeicsin, do ġráḋuġaḋ, agus do ḟealbuġaḋ i síoġaċt na glóire le saoġal na saoġal. Amén.

C. Cad do ċiallaiġeas Amén?

F. Ciallaiġeann Amén, biḋeaḋ mar sin.

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## Liodáin na Maiġdine Beannuiġte.

Cuireamuid sinn féin faoi do ċoimirc, a Naoṁ Máṫair Dé, ná tarcuisniġ na h-urnaiġte a ġníḋeamuid ċugat ann ár nuaċtanas, aċt saor sinn i g-coṁnuide ó gach uile ġáḋ, a Maiġdin ġlóriṁar beannuiġte.

A Ṫíġearna, déan trócaire orrainn.
A Ċríost, déan trócaire orrainn.
A Ṫíġearna, déan trócaire orrainn.
A Ċríost, éist linn.
A Ċríost, tabair toraḋ air ár nguiḋe.
A Ḋia, an t-Aṫair Neaṁḋa, déan trócaire orrainn.
A Ḋia, an Mac, a Ṗuargaltóir an doṁain, déan trócaire orainn.
A Ḋia, an Spiorad Naom, déan trócaire orrainn.
A Ṫríonóid naoṁṫa, aon Dia aṁáin, déan trócaire orrainn.

Q. What means life everlasting?

A. Life everlasting means, that if we serve God faithfully in this life, we will be happy with Him for ever in heaven.

Q. What is the happiness of heaven?

A. The happiness of heaven is to see, love, and enjoy God in the kingdom of His glory for ever and ever. *Amen.*

Q. What means Amen?

A. Amen means *so be it.*

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## LITANY OF THE BLESSED VIRGIN.

We fly to thy patronage, O holy Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us.
*Christ, have merey on us.*
Lord, have mercy on us.
Christ, hear us.
*Christ, graciously hear us.*
God, the Father of heaven, *Have mercy on us.*
God, the Son, Redeemer of the world, *Have mercy on us.*
God, the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

A Naoiṁ Ṁuire,
A Naoiṁ Ṁáṫair Dé,
A Naoiṁ Ṁaiġdean na maiġdean,
A Ṁáṫair Ċríoṫ,
A Máṫair na ngrádha diadha,
A Ṁáṫair ro ġlan,
A Ṁáṫair ro ġeanmnaíḋe,
A Ṁáṫair gan tuailliuġaḋ,
A Ṁáṫair gan toibéim,
A Ṁáṫair ġeanamail,
A Ṁáṫair iongantaċ,
A Ṁáṫair ár g-Cruṫuiġṫeoiri,
A Ṁaṫair ár Slánuiġṫeoiri,
A Ṁaiġdean ro eagnaċ,
A Ṁaiġdean ro oirṁidneaċ,
A Ṁaiġdean ċliutaċ,
A Ṁaiġdean ċúṁaṫaċ,
A Ṁaiġdean ġróscairdeaċ,
A Ṁaiġdean ḋíleas,
A Sgáṫán an ċeirt,
A Ċaṫaoir na h-eagna,
A Áḋbair ár luaṫ-ġáire,
A Ṡoiṫiġ grioradálta,
A Ṡoiṫiġ onóraiġ,
A Ṡoiṫiġ óirḋeirc an ġráḃairḋ,
A Róir rún-diamair,
A Ṫuir Ḋáiḃi,
A Ṫuir eaḃurḋa,
A Ṫiġ órḋa,
A Airc an ċonnráiḋ,
A Ḋoras flaiṫis,
A Réult na maidne,
A Ṡláinte na n-earlán,
A Ċoimirc na b-peacaċ,
A Ṡólás luaṫ an duḃróin,
A Ċongnaiḋ na g-Críosdaiġṫeaḋ,

Guíḋ oirnéamh.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Singular vessel of devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,

*Pray for us.*

A Ḃeannuiġeann na n-aingeal,
A Ḃeannuiġeann na b-patriarc,
A Ḃeannuiġeann na ḃ-fáiġ,
A Ḃeannuiġeann na n-apstol,
A Ḃeannuiġeann na mairtíreaċ,
A Ḃeannuiġeann na g-confeasóir,
A Ḃeannuiġeann na maiġdean,
A Ḃeannuiġeann na naoṁ go h-uile,
A Ḃeannuiġeann a geineaḋ gan peacaḋ,
A Ḃeannuiġeann an Ṗaidirín ro-naoṁṫa.

Guiḋ ortha.

Uain Dé, a ṫógas peacaiḋ an domain, coigil dúinn, a Ṫiġearna.
Uain Dé, a ṫógas peacaiḋ an domain, éist linn, a Tiġearna.
Uain Dé, a ṫógas peacaiḋ an domain, déan trócaire orainn.
A Ċríost éist linn.
A Ċríost éist go gráraṁail linn.
A Ṫiġearna, déan trócaire orainn.
A Ċríost, déan trócaire orainn.
A Ṫiġearna, déan trócaire orainn.
Ar n-Aṫair a tá ar neaṁ, &c.

V. Guiḋ orainn, a naoṁ-ṁáṫair Dé.

R. Ionnos go m-b' ḟiú sinn geallaṁna Ċríost d' ḟáġail.

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## Guidhmís.

Impiġmid ṫu, a Ṫiġearna, doirt do ġráda in ár g-croiḋeaċaiḃ ionnos, réir mar suaramas fios Ionnsolnuiġte Ċríost do Mhic tré ṫeaċteaṗaċt an Aingil, go d-tiocfamaois tré luaiġeaċt a Ṗáirc agus a Ċroice go h-eiséirġe ġlórṁas, tréis an g-Críost céadna ár d-Tiġearna. Amen.

Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary, } *Pray for us.*

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world: *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world: *Have mercy on us.*

Christ hear us. *Christ, graciously hear us.*

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us.

Our Father, &c.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

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*Let us Pray.*

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

# THE MANNER OF SERVING A PRIEST AT MASS.

P. INTROIBO ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea, quare me repulisti et quare tristis incedo dum affligit me inimicus.

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara Deus, Deus meus: Quare tristis es anima mea, et quare conturbas me.

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæculo sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam, semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.

C. Amen.

P. Indulgentiam, absolutionem, etc.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis Domine misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
P. Dominus vobiscum, *or* flectamus genua.
C. Et cum spiritu tuo, *or* levate.
P. Per omnia sæcula sæculorum.
C. Amen.
[*At the end of the Epistle say*], Deo gratias.
P. Sequentia sancti Evangelii, etc.
C. Gloria tibi Domine.
[*At the end of the Gospel say*], Laus tibi Christe.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Orate Fratres.
R. Suscipiat Dominus sacrificium de manibus tuis; ad laudem et gloriam nominis sui; ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Pax Domini sit semper vobiscum.
C. Et cum spiritu tuo.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Ite missa est, *or* benedicamus Domino.
C. Deo gratias.
P. Requiescant in pace.
C. Amen.

PRO FIDELIBUS DEFUNCTIS.

P. De profundis clamavi ad te Domine; Domine, e
vocem meam.
C. Fiant aures tuæ intendentes in vocem deprecationis
P. Si iniquitates observaveris Domine, Domine, quis
nebit.
C. Quia apud te propitiatio est: et propter legem tuar
tinui te Domine.
P. Sustinuit anima mea in verbo ejus: speravit anima r
Domino.
C. A custodia matutina usque ad noctem speret Isr
Domino.
P. Quia apud Dominum misericordia, et copiosa apu
Redemptio.
C. Et ipse redimet Israel ex omnibus iniquitatibus ejus.
P. Requiem æternam dona eis Domine.
C. Et lux perpetua luceat eis.
P. A porta inferi.
C. Erue, Domine, animas eorum.
P. Requiescant in pace.
C. Amen.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

*Oremus.*

Fidelium Deus omnium conditor et Redemptor ani
famulorum famularumque tuarum remissionem cunctorum
peccatorum ut indulgentiam quam semper optaverunt pi
plicationibus consequantur. Qui vivis et regnas, etc.

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